

INTRODUCTION

TO

THE PROPHET

ZEPHANIAH.

ZEPHANIAH was called to his office, at all events not long after Habakkuk. As his time was near to that of Habakkuk, so his subject also was kindred. Both lived when, for the sins of the reign of Manasseh, God had pronounced upon Jerusalem an irreversible sentence of destruction. The mission of both was not to the whole people whose sentence was fixed, but to the individuals who would *flee from the wrath to come*. The form of Habakkuk's prophecy was (as we might say) more subjective; that of Zephaniah, more objective. Habakkuk exhibits the victory of faith in the oppressed faithful; how it would hold to God amid the domestic oppressions, amid the oppressions of the Chaldees by whom those oppressions were to be punished, and, when all shall seem to fail, should, in the certainty of its unseen life, joy in its God. The characteristic of Zephaniah is the declaration of the tenderness of the love of God for that remnant of Israel, *"the afflicted and poor people, whom God would leave in the midst of them"*.

Zephaniah has, like Habakkuk, to declare the judgment on the world. He renews the language of Joel as to "the day of the Lord," and points it to nations and individuals. He opens with the prophecy of one wide destruction of the land and all the sinners in it, its idolaters and its oppressors, its princes, its royal family, its merchants, its petty plunderers, who used rapine under color of their masters' name, and brought guilt on themselves and them. Nothing is either too high or too low to escape the judgments of God.

But the visitation on Judah was part only of a more comprehensive judgment. Zephaniah foretells the wider destruction of enemies of God's people on all sides; of Philistia, Moab, Ammon, on each side of them, and the distant nations on either side, Ethiopia (which then included Egypt) and Assyria. All these particular judgments contain principles of God's judgments at all times. But in Zephaniah they seem all to converge in the love of God for the remnant of His people. The nation he calls *"a nation not desired"*. Individuals he calls to God; *"it may be, ye shall be hid in the Day of the Lord's anger"*. He foretells a sifting time, wherein God would *take away the proud among her*^a; yet there follows a largeness of Gospel promise and of love^b, the grounds of which are explained in the Gospel, but whose tenderness of language is hardly surpassed even by the overwhelming tenderness of *"the love of Christ which passeth knowledge"*.

The prophet's own name "the Lord hath hid" corresponds with this. The Psalmist had said, using this same word, *"He shall hide me in His tabernacle in the day of evil: in the secret of His tabernacle He shall hide me;"* and, *"O how great is Thy goodness, which Thou hast laid up^b for them that fear Thee. Thou shalt hide them in the secret of Thy presence from the pride of man. Thou shalt keep them secretly^c in a pavilion from the strife of tongues."* *"They take counsel against Thy hidden ones."*

The date which Zephaniah prefixed to his prophecy, has not been disputed; for no one

^a Zeph. iii. 12.

^b ii. 1.

^c ii. 3.

^d iii. 11, 12.

^e iii. 12-17.

^f Eph. iii. 19.

^g Ps. cxvii. 5. צפני.

^h צפני.

ⁱ Ps. xxxi. 19, 20. תצפני.

^j Ps. lxxiii. 4. צפני.

felt any interest in denying it. Those who disbelieve definite prophecy invented for themselves a solution, whereby they thought that Zephaniah's prophecy need not be definite, even though uttered in the time of Josiah; so the fact remained unquestioned.

The unwonted fullness with which his descent is given implies so much of that personal knowledge which soon fades away, that those who speak of other titles, as having been prefixed to the books, or portions of books of the prophets, by later hands, have not questioned this. The only question is, whether he lived before or in the middle of the reformation by Josiah. Josiah, who came to the throne when eight years old B.C. 641, began the reformation in the twelfth year of his reign¹, when almost twenty; B.C. 630. The extirpation of idolatry could not, it appears, be accomplished at once. The finding of the ancient copy of the law, during the repairs of the temple in the eighteenth year of his reign², B.C. 624, gave a fresh impulse to the king's efforts. He then united the people with himself, bound all the people present to the covenant³ to keep the law, and made a further destruction of idols⁴ before the solemn passover in that year. Even after that passover some abominations had to be removed⁵. It has been thought that the words, *"I will cut off the remnant of Baal from this place"*, imply that the worship of Baal had already in some degree been removed, and that God said, that He would complete what had been begun. But the emphasis seems to be rather on the completeness of the destruction, as we should say, that He would efface every remnant of Baal, than to refer to any effort which had been made by human authority to destroy it.

The prophet joins together, *"I will cut off the remnant of Baal, the name of the Chemarim"*. The cutting off the name of the Chemarim, or idolatrous priests, is like that of Hosea⁶, *"I will take away the names of Baxlim out of her mouth, and they shall no more be remembered by their name"*. As the cutting off of the name of the Chemarim means their being utterly obliterated, so, probably, does the cutting off the remnant of Baal. The worship of Baal was cut off, not through Josiah, but (as Zephaniah prophesied) through the captivity. Jeremiah asserts its continuance during his long prophetic office⁷.

In the absence of any direct authority to the contrary, the description of idolatry by Zephaniah would seem to belong to the period, before the measures to abolish it were begun. He speaks as if everything were full of idolatry⁸, the worship of Baal, the

worship of the host of heaven upon the housetops, swearing by Malcham, and probably the clothing with strange apparel.

The state also was as corrupt⁹ as the worship. Princes and judges, priests and prophets were all alike in sin; the judges distorted the law between man and man, as the priests profaned all which related to God. The princes were roaring lions; the judges, evening wolves, ever famished, hungering for new prey. This too would scarcely have been, when Josiah was old enough to govern in his own person. Both idolatry and perversion of justice were continued on from the reign of his father Amon. Both, when old enough, he removed. God Himself gives him the praise, that he *"did judgment and justice, then it was well with him; he judged the cause of the poor and needy, then it was well with him; was not this to know Me?"* *sith the Lord*. His conversion was in the eighth year of his reign. Then, while he was yet young, he began to seek after the God of David his father.

The mention of the king's children¹⁰, whom, God says, He would punish in the great day of His visitation, does not involve any later date. They might, anyhow have been brothers or uncles of the king Josiah. But, more probably, God declares that no rank should be exempt from the judgments of that day. He knew too that the sons of Josiah would, for their great sins, be then punished. The sun of the temporal rule of the house of David set in unmitigated wickedness and sorrow. Of all its kings after Josiah, it is said, they *did evil in the sight of the Lord*; some were distinguished by guilt; all had miserable ends; some of them aggravated misery.

Zephaniah then probably finished his course before that 12th year of Josiah, (for this prophecy is one whole) and so just before Jeremiah was, in Josiah's 13th year, called to his office, which he fulfilled for half a century, perhaps for the whole age of man.

The foreground of the prophecy of Zephaniah remarkably coincides with that of Habakkuk. Zephaniah presupposes that prophecy and fills it up. Habakkuk had prophesied the great wasting and destruction through the Chaldeans, and then their destruction. That invasion was to extend beyond Judah (for it was said *he shall scoff at kings*), but was to include it. The instrument of God having been named by Habakkuk, Zephaniah does not even allude to him. Rather he brings before Judah the other side, the agency of God Himself. God

¹ 2 Chr. xxxiv. 3-7.

² 2 Kgs xxii. 2 Chr. xxxiv. 8-28.

³ 2 Kgs xxiii. 3. 2 Chr. xxxv. 31.

⁴ 2 Kgs xxiii. 4-20. 2 Chr. xxxiv. 33.

⁵ 2 Kgs xxiii. 24.

⁶ Zeph. i. 4.

⁷ Hos. ii. 17.

⁸ Jer. ii. 8. vii. 9. xl. 13. xix. 5. xxxii. 29.

⁹ i. 4. 5.

¹⁰ iii. 3. 4.

¹¹ Jer. xxii. 15, 16.

¹² See bel. on Zeph. i. 8.

¹³ Hab. i. 10.

would not have them forget Himself in His instruments. Hence all is attributed to God. *I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked, and I will cut off man from the land, saith the Lord. I will also stretch out Mine hand upon Judah; and I will cut off the remnant of Baal. In the day of the Lord's sacrifice, I will punish the princes, &c. In the same day also I will punish all those &c. I will search Jerusalem with candles. The great day of the Lord is near, and I will bring distress upon, &c. O Canaan, land of the Philistines, I will even destroy thee. The Lord will be terrible upon them. Ye Ethiopians also, ye shall be slain by My sword. And He will destroy Nineveh. The wicked of the people had ^a said in their heart, The Lord will not do good, neither will He do evil. Zephaniah inculcates, throughout his brief prophecy, that there is nothing, good or evil, of which He is not the Doer or Over-ruler.*

But the extent of that visitation is co-extensive with that prophesied by Habakkuk. Zephaniah indeed speaks rather of the effects, the desolation. But the countries, whose desolation or defeat he foretells, are the lands of those, whom the Chaldeans invaded, worsted, in part desolated. Beside Judah, Zephaniah's subjects are Philistia, Moab, Ammon, Ethiopia (which included Egypt), Nineveh. And here he makes a remarkable distinction corresponding with the events. Of the Ethiopians or Egyptians, he says only, *"ye shall be slain by My sword."* Of Assyria he foretells ^b the entire and lasting desolation; the capitals of her palaces in the dust; her cedar-work bare; flocks, wild-beasts, pelican and hedgehog, taking up their abode in her. Moab and Ammon and Philistia have at first sight the two-fold, apparently contradictory, lot; *the remnant of My people, God says, "shall possess them; the coast shall be for the remnant of the house of Judah; and, that they should be a perpetual desolation."* This also was to take place, after God had brought back His people out of captivity. Now all these countries were conquered by the Chaldeans, of which at the time there was no human likelihood. But they were not swept away by one torrent of conquest. Moab and Ammon were, at first, allies of Nebuchadnezzar, and rejoiced at the miseries

of the people, whose prophets had foretold their destruction. But, beyond this, Nineveh was at that time more powerful than Egypt. Human knowledge could not have discerned, that Egypt should suffer defeat only, Nineveh should be utterly destroyed. It was the wont of the great conquerors of the East, not to destroy capitals, but to re-people them with subjects obedient to themselves. Nineveh had held Babylon by viceroys; in part she had held it under her own immediate rule. Why should not Babylon, if she conquered Nineveh, use the same policy? Humanly speaking, it was a mistake that she did not. It would have been a strong place against the inroads of the Medo-Persian empire. The Persians saw its value so far for military purposes, as to build some fort there ^d; and the Emperor Claudius, when he made it a colony, felt the importance of the well-chosen situation ^e. It is replaced by Mosul, a city of some "20000 to 40000" inhabitants. Even after its destruction, it was easier to rebuild it than to build a city on the opposite bank of the Tigris. God declared that it should be desolate. The prediction implied destruction the most absolute. It and its palaces were to be the abode of animals which flee the presence of man; and it perished ^f.

Again, what less likely than that Philistia, which had had the rule over Israel, strong in its almost impregnable towns, three of whose five cities were named for their strength, Gaza, strong; Ashdod, mighty; Ekron, deep-rooting; one of which, Ashdod, about this very time, resisted for 29 years the whole power of Egypt, and endured the longest siege of any city of ancient or modern times—what, to human foresight, less likely, than that Philistia should come under the power of the remnant of the house of Judah, when returned from their captivity? Yet it is absolutely foretold ^h. *The sea-coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon they shall lie down in the evening. For the Lord their God shall visit them, and restore their captivity.* As unlikely was it, that Moab and Ammon, who now had entered upon the territory of the two and a half tribes beyond Jordan, should themselves become the possession of the remnant of Judah. Yet so it was.

It is then lost labor, even for their own ends, when moderns, who believe not definite prophecy, would find out some enemy ⁱ whom

^a Zeph. i. 2, 4, 8, 9, 13, 14, 17. ii. 5, 11, 12, 13.

^b i. 12.

^c ii. 12.

^d ii. 13-15.

^e ii. 9.

^f Amm. Marcell. xxiii. 22. The Ninos taken by Meherdates A.D. 59. was on the site of the old Ninos, on the other side of the Tigris. Tac. Ann. xii. 13.

^g The existence of the Nineve Claudiopoli is attested by coins. See Vaux in Smith's Dict. of Greek and Roman Geogr. v. Ninus.

^h See Keith Johnstone, Dict. of Geography ^{ed.} 1864, and ed. 1867.

ⁱ See on Nahum, ab. pp. 122-125.

^j ii. 7.

^k The Père Paul Pezron (Essai d'un Comm. lit. et hist. sur les prophètes 1697) assumed three irruptions of the Scythians: the first prophesied by Amos and Joel; the second, in the reign of Josiah about 631. B.C.; the third, prophesied (he thinks) by Ezek. xxxviii. xxxix. Baseless as all this is, the characteristic of the late writers is not the

Zephaniah may have had in mind in foretelling this wide destruction. It still remains that all that Zephaniah says beforehand was fulfilled. It is allowed that he could not foretell this through any human foresight. The avowed object in looking out for some power, formidable in Zephaniah's time, is, that he could not, by any human knowledge, be speaking of the Chaldeans. But the words stand there. They were written by Zephaniah, at a time when confessedly no human knowledge could have enabled man to predict this of the Chaldeans; nay, no human knowledge would have enabled anyone to predict so absolutely a desolation so wide and so circumstantially delineated.

That school however has not been willing to acquiesce in this, that Zephaniah does *not* speak of the instrument, through whom this desolation was effected. They will have it, that they know, that Zephaniah had in his mind one, who was *not* the enemy of the Jews or of Nineveh or of Moab and Ammon, and through whom no even transient desolation of these countries was effected. The whole argument is a simple begging of the question. "The Egyptians cannot be meant; for the Cushites, who are threatened¹, themselves belong to the Egyptian army", and Psammetichus only besieged Ashdod which he also took, without emblazoning ought greater on his shield". The Chaldeans come still less into account, because they did not found an independent kingdom until B. C. 625, nor threaten Judea until after Josiah's death. On the other hand an unsuspicious and well-accredited account has been preserved to us, that somewhere about this time the Scythians overflowed Palestine too with their hosts. Herodotus relates², that the Scythians, after they had disturbed Cyaxares at the siege of Nineveh, turned toward Egypt; and when they had already arrived in Palestine, were persuaded by Psammetichus to return, and in their return plundered a temple in Ascalon."

It is true that Herodotus says that "a large Scythian army did, under their king Madyes, burst into Asia in pursuit of the Cimmerians and entered Media,—keeping Mount Caucasus on the right," and that "the Medes opposed and fought them and, being defeated, lost their rule."

It is true also that Herodotus relates, that "they went thence toward Egypt, and when they were in Palestine-Syria, Psammetichus king of Egypt, meeting them, turned them by gifts and entreaties from going further;

that when in their return they were in Ascalon, a city of Syria, whereas most of the Scythians passed by without harming ought, some few of them, being left behind, plundered the temple of Venus Ourania." In this place also, it is true, Herodotus uses a vague expression, that "for 28 years the Scythians ruled over Asia, and that all things were turned upside down by their violence and contempt. For beside the tributes, they exacted from each what they laid upon each, and beside the tribute, they drove together and took what each had. And most of them Cyaxares and the Medes entertaining as guests, intoxicated and slew. And then the Medes recovered their empire and became masters of what they held before."

But, apart from the inconsistency of the period here assigned to their power, with other history, it appears from the account itself, that by "all Asia" Herodotus means "all upper Asia," as he expresses himself more accurately, when relating the expedition of Darius against them. "Darius wished to take revenge on the Scythians, because they first, making an inroad into Media and defeating in battle those who went against them, began the wrong. For the Scythians, as I have before said, ruled upper Asia for 28 years. For, pursuing the Cimmerians, they made an inroad into Asia, putting down the Medes from their rule; for these, before the Scythians came, ruled Asia." The Asia then, which Herodotus supposes the Scythians to have ruled, is co-extensive with the Asia which he supposes the Medes to have ruled previously. But this was all in the North; for, having said that "Phraortes subdued Asia, going from one nation to another," he adds that, having brought Persia under his yoke, "he led an army against those Assyrians who had Nineveh, and there lost most of his army and his own life." Apart then from the fabulousness of this supposed empire, established by Phraortes³, (Cyaxares having been the real founder of the Median empire,) it is plain that, according to Herodotus himself, the Asia, in which the Scythians plundered and received tribute, were the lands North of Assyria. The expedition against Egypt stands as an insulated predatory excursion, the object of which having been mere plunder, they were bought off by Psammetichus and returned (he tells us) doing no mischief⁴ in their way, except that a few lingerers plundered a temple at Ascalon. It was to Media that they first came; the Medes, whom they defeated; the Median

selection of the Scythians as the object of the prophecy (which were a thing indifferent) but the grounds alleged for that selection.

¹ Hitzig.

² Jer. xlv. 2.

³ Herod. ii. 157.

⁴ Ib. i. 103, 104.

¹ Ib. 12.

² Ib. i. 105.

³ Ib. 105.

¹ i. 106. He uses the same wide expression as to Cyrus, after the defeat of Crassus. "Having subdued him, he thus ruled over all Asia." (i. 130); whereas he had not yet conquered Babylon.

² Ib. i. 104.

³ Ib. 4.

⁴ i. 102. See above p. 119. and Rawlinson Herod. quoted ib.

⁵ Herod. i. c.

empire to which they succeeded; Cyaxares and the Medes, who treacherously destroyed most of them; the Medes, whose empire was restored by the destruction of some, and the return of the rest to their own land. With this agrees the more detailed account of the Scythians by Strabo, who impeaches the accuracy of the accounts of Herodotus*. Having spoken of the migrations of leaders, and by name, of "Madyes the Scythian" (under whom Herodotus states the irruption to have taken place), he says, "the Sace made the like inroad as the Cimmerians and the Trerians, some longer, some nigh at hand; for they took possession of Bactriana, and acquired the best land of Armenia, which they also left, named after them Sacasene, and advanced as far as to the Cappadocians and especially those on the Euxine, whom they now call of Pontus (Pontians). But the generals of the Persians who were at the time there, attacking them by night, while they were making a feast upon the spoils, utterly extirpated them." The direction which he says they took, is the same as that of the Cimmerians, whom Herodotus says that they followed. "The Cimmerians, whom they also call Trerians, or some tribe of them, often overrun the right side of the Pontus, sometimes making inroads on the Paphlagonians, at others, on the Phrygians. Often also the Cimmerians and Trerians made the like attacks, and they say that the Trerians and Cobus [their king] were, at last expelled by Madyes king of the [Scythians]." Strabo also explains, what is meant by the tributes, of which Herodotus speaks. He is speaking of the Nomadic tribes of the Scythians generally: "Tribute was, to allow them at certain stated times, to overrun the country [for pasturage] and carry off booty. But when they roamed beyond the agreement, there arose war, and again reconciliations and renewed war. Such was the life of the nomads, always setting on their neighbors and then being reconciled again."

The Scythians then were no object of fear to the Jews, whom they passed wholly unnoticed and probably unconscious of their existence in their mountain country, while they once and once only swept unharmed along the fertile tracks on the sea-shore, then occupied by the old enemies and masters of the Jews, the Philistines. But Herodotus must also have been misinformed as to the length of time, during which they settled in Media, or at least as to the period during which their presence had any sensible effects. For Cyaxares, whom he represents as having raised

the siege of Nineveh, in consequence of the inroad of the Scythians into Media, came to the throne, according to the numbers of Herodotus, B. C. 633. For the reign of Cyaxares having lasted according to him 40 years^b, that of Astyages 35^c, and that of Cyrus 29^d, these 104 years, counted back from the known date of the death of Cyrus, B. C. 529 or 530, bring us to B. C. 633 or 636 as the beginning of the reign of Cyaxares. But the invasion of the Scythians could not have taken place at the first accession of Cyaxares, since, according to Herodotus, he had already defeated the Assyrians, and was besieging Nineveh, when the Scythians burst into Media. According to Herodotus, moreover, Cyaxares "first distributed Asiatics into troops, and first ordered that each should be apart, spearmen, and archers and cavalry; for before, all were mixed pele-mele together." Yet it would not be in a very short time, that those who had been wont to fight in a confused mass, could be formed into an orderly and disciplined army. We could not then, anyhow, date the Scythian inroad, earlier than the second or third year of Cyaxares. On the other hand the date of the capture of Nineveh is fixed by the commencement of the Babylonian Empire, Babylon falling to Nabopolassar. The duration of that empire is measured by the reigns of its kings^e, of whom, according to Ptolemy's Canon, Nabopolassar reigned 21 years; Nebuchadnezzar, (there called Nabocollassar) 43; Evil-Merodach (Iluroadach) 2; Neriglissar (Niricassolassar) 4; Nabonahit (Nabonadius with whom his son Belshazzar was co-regent) 17; in all 87 years; and it ends in an event of known date, the capture of Babylon by Cyrus, B. C. 538. The addition of the 87 years of the duration of the empire to that date carries us back to the date assigned to the capture of Nineveh by Nabopolassar in conjunction with Cyaxares, B. C. 625. The capture then of Nineveh was removed by 8 or 9 years only from that, which Herodotus gives as the time of the accession of Cyaxares, and since the attack upon Nineveh can hardly have been in his first year, and the last siege probably occupied two, the 28 years of Scythian dominion would dwindle down into something too inconsiderable for history. Probably they represent some period from their first incursion into Media, to the final return of the survivors, during which they marauded in Media and Upper Asia. The mode, by which "the greater part" (Herodotus tells us) were destroyed, intoxication and subsequent murder at a banquet, implies that

* More readily might we believe Homer and Hesiod in their tales of heroes, and the tragic poets, than Ctesias and Herodotus and Hecataeus and others of the same sort." xl. 6. 3.

^b 3. 21.
^c 1. 3. 21.

^d xl. 8. 4.
^e xl. 8. 3.

^b Herod. i. 108. ^c Ib. 130. ^d Ib. 214. ^e Ib. 103.
^f Berosus, in his Chaldean history, agrees as to these dates, only adding 9 months for the son of Neriglissar, Labonosarchod, in Jos. Ant. x. 11. combined with cont. Apion. i. 20, and Eus. Prep. Evang. ix. 40.

their numbers were no longer considerable.

History, with the exception of that one marauding expedition toward Egypt, is entirely silent as to any excursions of the Scythians, except in the North. No extant document hints at any approach of theirs to any country mentioned by Zephaniah. There was no reason to expect any inroad from them. With the exception of Bactriana, which lies some 18 degrees East of Media and itself extended over some 7 degrees of longitude, the countries mentioned by Strabo lie, to what the kings of Assyria mention as the far North, Armenia, and thence they stretched out to the West, yet keeping mostly to the neighborhood of the Euxine. Considering the occasion of the mention of the invasion of the Scythians, the relief which their invasion of Media gave to Nineveh, it is even remarkable that there is no mention of any ravages of theirs throughout Mesopotamia or Babylonia. Zephaniah speaks, not of marauding, but of permanent desolation of Assyria, Philistia, Moab, Ammon, and of destructive war also on Ethiopia. There is no reason to think that the Scythians approached any of these lands, except Philistia, which they passed through unharmed. The sacred writers mention even smaller nations, by whom God chastised Judah in their times, *bands of the Syrians, of Moab, of the children of Ammon*, as well as Assyria and Babylon. Ezekiel¹, when he prophesies of the inroad of Northern nations, Meshech and Tubal, Gomer and Togarmah, speaks of it as far removed in the future, prophesies not their destroying but their own destruction.

It does not affect the argument from prophecy, whether Zephaniah did or did not know, through whom the events, which he predicted, should be brought to pass. But, setting aside the question whether he had from the prophecies of Habakkuk and Isaiah, a human knowledge of the Chaldees, or whether God instructed him, how what he foretold should be accomplished, or whether God spread out before his mind that which was to be, apart from time, in prophetic vision, Zephaniah *did* picture what came to pass. But it is an intense paradox, when men, 2500 years after his date, assert, not only that Zephaniah's prophecies had no relation to the Chaldees, in whom his words were fulfilled, and who are the objects of the prophecies of Habakkuk and Jeremiah, but

that *they* know, what *must* have been, and (as they assert) what *was* in the prophet's mind; and that he had in his mind, *not* those in whom his words were fulfilled, but others in whom they were *not* fulfilled, to whom he does not allude in one single trait, who left no trace behind them, and whose march along an enemy's tract on the sea-coast was of so little account, that no contemporary historian, nor Josephus, even alludes to it².

It has been already observed, that each prophet connects himself with one or more of those before them. They use the language of their predecessors in some one or more sentences, apparently with this precise object. They had overflowing fullness of words; yet they chose some saying of the former prophet, as a link to those before them. We have seen this in Amos³, then in Obadiah⁴, who uses the language of Balaam, David, Joel, Amos; of Jeremiah, in regard to Obadiah⁵; of Micah to his great predecessor, Micah, and Amos⁶; of Jeremiah, Habakkuk, Zephaniah, Ezekiel to Micah⁷; of Nahum to Jonah⁸; and of Isaiah (I think), to Nahum⁹; of Habakkuk, to Isaiah and Micah¹⁰. It is in conformity with this, that Zephaniah, even more than those before him, uses language of earlier prophets. It arises, not (as people have been pleased to say) from any declension in the originality of prophets at his date, but from his subject. It has been said, "if any one desire to see the utterances of the prophets in brief space, let him read through this brief Zephaniah." The office of Zephaniah was not to forewarn of any instrument of God's judgments. The destruction is prophesied, not the destroyer. His prophecy is, more than those of most other prophets, apart from time, to the end of time. He prophesies of *what* shall be, not *when* it shall be, nor *by whom*. He does not "expect" or "anticipate" or "foretell!" He absolutely declares the future condition of certain nations; but not the *how* of its coming to pass. If Nineveh, Edom and Ammon had not been desolated, his prophecy would have been falsified; each fulfillment became the earnest of a larger fulfillment; but all shall not be completed until *the earth and all that is therein shall be burned up*.

It belongs to this character of Zephaniah, that he gathers from other prophets before him, especially Isaiah, Joel, Amos, Habakkuk, expressions relating to, or bearing on,

¹ Ezek. xxxviii. xxxix.

² The name Σκυθῶται, which Josephus says the Greeks gave to Bethshan, (Ant. 12. 8. 5) and which they alone can have given, is manifestly, as being Greek, too late to contain any tradition as to the presence of the Scythians in Palestine, three centuries before the Greeks, under Alexander, became acquainted with Palestine. St. Jerome regarded it as a corruption of *Sacoth*. He says on Gen. xxxiii. 17, "In the Hebrew is read *Sacoth* (סכּוּת). But

there is to this day a city beyond Jordan into which this name enters in part, Scythopolis." Quere. Hebr. ad Gen. [Opp. iii. 358, ed. Val.] quoted by Reiland, p. 992.

³ See Introd. to Joel vol. i. p. 143.

⁴ See Introd. to Obadiah vol. i. pp. 342-351.

⁵ Ib. pp. 343-347.

⁶ See Introd. to Micah ab. p. 5.

⁷ See Introd. to Nahum ab. p. 105.

⁸ Ib. 125.

⁹ Ib.

¹⁰ Ib. 168.

judgment to come, or again to that his other great subject, God's love for the remnant of His people; yet mostly in fragments only and allusively. They were key-notes for those who knew the prophets. Thus, in calling on man to hushed submission before God, because a day of judgment was coming, he blends into one verse^a Habakkuk's call, *"hush before the Lord, and the warning words of Isaiah, Joel, Obadiah, 'nigh is the day of the Lord; the image of the sacrifice, which God had commanded, and the remarkable word, consecrated, of God's instruments. The allusion is contained in single words, sacrifice, consecrated; the context in which they are embodied is different. The idea only is the same, that Almighty God maketh, as it were, a sacrifice to Himself of those who incorrigibly rebel against Him. Else Isaiah draws out the image at much length; "A sword of the Lord is full of bloods; it is smeared with fat, with the blood of lambs and of goats; with the fat of kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom. Jeremiah uses the image in equal fullness of the overthrow of Pharaoh-Necho at the Euphrates; "This is a day of the Lord God of hosts, a day of vengeance, that He may avenge Him of His adversaries: and the sword shall devour, and it shall be satiate and made drunk with blood; for the Lord God hath a sacrifice in the North country by the river Euphrates. Ezekiel expands it yet more boldly". Zephaniah drops everything local, and condenses the image into the words, *The Lord hath prepared a sacrifice; He hath consecrated His guests*, adding the new bold image, that they whom God employed were, as it were, His invited guests^b, whom He consecrated^c thereto.*

In like way, as to the day of the Lord itself, he accumulates all words of terror from different prophets; from Joel the words, *"a day of darkness and of gloominess; a day of clouds and of thick darkness: to these he adds "of shouting and the sound of the trumpet, used by Amos in relation to the destruction*

of Moab; the two combinations, which precede, occur, the one in a different sense, the other with a slightly different grammatical inflection, in Job^d.

From Isaiah, Zephaniah adopts that characteristic picture of self-idolizing, which brings down God's judgments on its pride; (the city) *"that dwelleth securely, that said in her heart, I and no I beside.*

Even where Isaiah says, *"For a consumption and that decreed, the Lord God of hosts makes in the midst of all the earth and, slightly varying it, "For a consumption and that decreed, I have heard from the Lord God of hosts upon all the earth, Zephaniah, retaining the two first words, which occur in both places, says more concisely, "For a consumption, nought but terror, will He make all the inhabitants of the earth. Yet simple as the words are, he pronounced, that God would not only bring a desolation upon the earth, or in the midst of the earth, but would make its inhabitants one consumption. Nahum had said of Nineveh, *"with an overflowing flood He will make the place thereof an utter consumption. The most forceful words are the simplest.**

He uses the exact words of Isaiah, *"From beyond the rivers of Cush, than which none can be simpler, and employs the word of festive procession, though in a different form^e, and having thus connected his prophecy with Isaiah's, all the rest, upon which the prophecy turns, is varied.*

In like way he adopts from Micah the three words^f, *her-that-halleth, and-will-gather her-that-is-driven-out. The context in which he resets them is quite different.*

It has been thought, that the words, *"I have heard the reproach of Moab, may have been suggested by those of Isaiah, who begins his lament over Moab, We have heard of the pride of Moab; but the force and bearing of the words is altogether different, since it is God Who says, I have heard, and so He will punish.*

The combination^g, *the exulters of pride, is common to him with Isaiah: its meaning is*

^a i. 7. ^b Hab. ii. 20. ^c Jer. xlii. 6. Jo. i. 15. iv. 15. Ob. 15. The words "are used of a day of God's judgments, Is. xlii. 9, Jo. ii. 1, 11, Am. v. 18, 20. Ezek. xlii. 5. Mal. iii. 2, not with קרוב. In Is. ii. 12, it is יום ליי or in Jo. ii. 1. subordinately.

^d Is. xxiv. 6. ^e Jer. xlii. 10. ^f Ezek. xxxix. 17. ^g Zephaniah's word, קראים, occurs beside only in 1 Sam. ix. 13.

^h Isaiah's word (xlii. 3.) במקדש; Zephaniah's חקדש.

ⁱ יום חשך ואפלה יום ענן וערפל Jo. ii. 2. Zeph. i. 15.

^j שופר ותרועה Zeph. i. 16. Am. ii. 2.

^k שואה וכשואה Job xxxviii. 27. צר וכצוקה xv. 24. Zeph. has וצר. צרות stands parallel with מצוקות Is. xxv. 17.

^l Is. xlvii. 8. Zeph. ii. 15. הוישבת לבטח האמרה הוישבת לבטח אני ואפסי עוד.

^m Is. x. 23. ⁿ Ib. xviii. 22.

^o כ"י כלה. He retains the simplest words, but substitutes נכלה אך (a word formed by himself) for the נחוצה of Isaiah.

^p Nah. i. 8.

^q מעבר להנהי כוש Zeph. iii. 10. Is. xviii. 1.

^r יובל Zeph. i. 17. Is. xlvii. 7.

^s והצלעה והנדרה אכבצה Mic. iv. 6. Zeph. iii. 10.

^t שמענו נאון Zeph. ii. 8.

^u חרפת מואב Is. xvi. 6.

^v עליי נאותך Is. xlii. 3. Zeph. iii. 11.

uncertain; but it is manifestly different in the two places, since the one relates to God, the other to man.

The words, *"They shall build houses and shall not dwell therein; they shall plant vineyards and not drink the wine thereof,"* are from the original threat in Deuteronomy, from which also the two words, *"They shall walk as the blind,"* may be a reminiscence, but with a consciousness of its own and without the characteristic expressions of Deuteronomy, adopted by other sacred writers: *"They shall grope at noonday, as the blind gropeth in darkness."*

Altogether these passages are evidence that Zephaniah is of later date than the prophecies in which the like language occurs; and the fact that he does employ so much language of his predecessors furnishes a strong presumption in any single case, that he in that case also adopted from the other sacred writer the language which they have in common.

It is chiefly on this ground, that a train of modern critics^a have spoken disparagingly of the outward form and style of Zephaniah. It has however a remarkable combination of fullness with conciseness and force. Thus, he begins the enumeration of those upon whom the destruction should fall, with the words, *"consuming I will consume all: to an enumeration co-extensive with the creation, he adds unexpectedly, "and the stumblingblocks with the wicked, anticipating our Lord's words of the Day of Judgment, "they shall gather the stumblingblocks and them that do iniquity: to the different idolatries he adds those of a divided faith, "swearers to the Lord and swearers by Malcham; to those who turned away from God he adds those who were unearnest in seeking Him".*

Again, after the full announcement of the destruction in the Day of the Lord, the burst, in those five words, *"sift-yourselves and sift (on) nation unlonged for,"* is, in suddenness and condensation, like Hosea; and so again, in five words, after the picture of the future desolation of Nineveh, the abrupt turn to Jerusalem, *"Woe rebellious and-defiled (thou) oppressive city,"* and then follow the several counts of her indictment, in brief disjointed sentences, first negatively, as a whole; each in three or four words, *"she-listened not to-voice; she-received not correction; in-the-Lord she-trusted not; to-her-God she-approached not;*

then, in equally broken words, each class is characterized by its sins; *"her-princes in-her-midst are roaring lions; her-judges evening wolves; not gnawed-they-bones on-the-morrow; her-prophets empty-babblers, men of-deceits; her-priests profaned holiness, violated law."* Then in sudden contrast to all this contumacy, neglect, despite of God, He Himself is exhibited as *in the midst of her;* the witness and judge of all; there, where they sinned. *"The-Lord righteous in-her-midst; He-doeth not iniquity; by-morning by-morning His-judgment He-giveth to-light; He-faileth not; and then in contrast to the holiness and the judgments of God, follows in four words, the perseverance of man in his shamelessness, and—the fruit of all this presence and doings of the Holy and Righteous God and Judge is, and-not knoweth the wrong-doer shame."* Zephaniah uses the same disjoining of the clauses in the description of God's future manifestation of His love toward them. Again it is the same thought^b, *The-Lord thy-God-(is) in-thy-midst; but now in love; mighty, shall-save; He-shall-rejoice over-thee with-joy; He-shall-keep-silence in-His-love; He-shall-rejoice over-thee with-jubilee."* The single expressions are alike condensed; *"she-hearkened not to-voice,"* stands for what Jeremiah says at such much greater length, how God had sent all His servants *"the prophets, daily rising up early and sending them, but they hearkened not unto Me nor inclined their ear, but hardened their neck."* The words *"shall-be-silent in-His-love,"* in their primary meaning, express the deepest human love, but without the wonted image of betrothal.

"The whole people of Canaan reminds one of Hosea; "the-men-coagulated on-their-lees is much expanded by Jeremiah^c, his word occurs before him in Job only and the song of Moses^d. Single poetic expressions are, that Moab should become "the possession of briars, the word itself being framed by Zephaniah; in the description of the desolation of Nineveh, "a voice singeth in the window; desolation is on the threshold, the imagery is so bold, that modern criticism has thought that the word voice which occurs in the O. T. 328 times and with pronouns 157 times more, must signify "an owl," and desolation must stand for "a crow." Very characteristic is the word, "He shall famish all the gods of the earth," expressing with wonderful irony, the privation of their sacrifices, which was

with the LXX, into יְדִירִשׁ which does not occur elsewhere. But the LXX renders "shall renew thee;" Ewald, "(God) becomes young (sich verjünget) in His love!"

^fZeph. i. 11. Comp. Hos. xii. 7. ⁱi. 12.
^gJer. xlviii. 11. ^jJob x. 10. Ex. xv. 8.
^kii. 9. ^lii. 14.

^m"קול" must answer to the Ethiopian קוֹל
and our *eule* (owl); and חורב seems equal
ערב. ⁿEwald Proph. ii. 25.

^oSee below on ii. 11.

^aZeph. i. 13. Deut. xxviii. 30, 39. The words are more exact than in Micah vi. 14. Am. v. 11.

^bהלכו כעורים Zeph. i. 17. ^cDeut. xxviii. 29.

^dEichhorn, De Wette, Stähelin, and their followers. De Wette however does own, "In employing what is not his own, he is, at least, original in its expansion." Einl. 245, note b.

^ei. 2. ^fi. 3. ^gS. Matt. xiii. 41. ^hZeph. i. 5.

ⁱi. 6. ^jii. 1. ^kii. 2. ^lib. 3, 4.

^mib. 5. ⁿib. 17. ^oiii. 2. ^pJer. vii. 24-28.

^qiii. 17. Some modern commentators take umbrage at the beautiful expression. Ewald alters,

the occasion of the first Heathen persecutions of the Christians.

When then a writer, at times so concise and poetic as Zephaniah is in these places, is, at others, so full in his descriptions, this is not prolixity, but rather vivid picturing; at one time going through all the orders of creation^o; at another, different classes of the ungodly^p; at yet another, the different parts of the scared woe-stricken city^q, to set before our eyes the universality of the desolation. Those who are familiar with our own great Northern poet of nature, will remember how the accumulation of names adds to the vividness of his descriptions. Yet here too there is great force in the individual descriptions, as when he pictures the petty plunderers for their master, and fill their masters' houses—not with wealth but—with violence and fraud^r, all which remains of wealth gained by fraud and extortion being the sins themselves, which dwell in the house of the fraudulent to his destruction.

In the strictly prophetic part of his office, Jerusalem having been marked out by Micah and Isaiah before him, as the place where God would make the new revelation of Himself, Zephaniah adds, what our Lord revealed to the Samaritan woman, *that Jerusalem should no longer be the abiding centre of worship.* *“They shall worship Him, every man from his place, all the isles of the nations, is a prophecy which, to this day, is receiving an increasing accomplishment. It is a prophecy, not of the spread of Monotheism, but of the worship of Him, to Whose worship at that time a handful of Jews could with difficulty be brought to adhere, the desertion or corruption or association of Whose worship with idolatry Zephaniah had to denounce and to foretell its punishment. The love which God should then shew to His own is expressed in words, unequalled for tenderness; and in conformity to that love is the increasing growth of holiness, and the stricter requirements of God's holy justice. Again, Zephaniah has a prelude to our Blessed Lord's words, “to whom much is given, of him shall much be required, or His Apostle's, of the great awe in working out our salvation.” Progress is a characteristic and condition of the Christian life; “We beseech you, that as ye have received of us, how ye ought to walk and to please God, ye would abound more and more. Even so Zephaniah bids “all the meek of the earth, who have wrought His judgments or law to seek diligently that meekness, which had already characterized them, and that, not in view of great things, but, if so be they might*

be saved; it may be that ye may be hid in the day of the Lord's anger, as S. Peter saith, “If the righteous scarcely be saved, where shall the ungodly and the sinner appear?” It is again remarkable, how he selects meekness, as the characteristic of the new state of things, which he promises. He anticipates the contrast in the Magnificat, in which the lowest lowliness was rewarded by the highest exaltation. As it is said there, “He hath put down the mighty from their seat and hath exalted the humble and meek, so the removal of the proud from within thee, and the “leaving of an afflicted and poor people within thee,” is the special promise by Zephaniah.

Little is said of the captivity. It is a future variously assumed^b. Judah in the furthest lands, beyond the rivers of Ethiopia, is the daughter of My dispersed^c; the whole earth is the scene of their shame^d; their praises should be commensurate with their shame, when I turn back your captivity before your eyes^e. But this turning away of their captivity is the only notice, that their punishment should be the going into captivity. The captivity itself is pre-supposed, as certain and as known. So neither are there any images from temporal exaltation. All pride should be removed, as utterly unbefitting God's holy presence: *thou shalt no more be haughty in My holy mountain^f*. The words expressive of the abasement of those within her are proportionably strong, *“My afflicted and poor.”* Some are wont, in these days, to talk of God's prophets as patriots. They were such truly, since they loved the land of the Lord with a Divine love. But what mere “patriot” would limit his promises to the presence of “a poor people in a low estate,” with an unseen presence of God? The description belongs to His kingdom, which was not of this world^h: the only king whom Zephaniah speaks of, the king of Israelⁱ, is Almighty God. The blessing which he promises, is the corresponding blessing of peace, *“Fear thou not; thou shalt not see evil any more, none shall make them afraid.”* But the words *“Let not thy hands be slack, imply that they shall be aggressive on the world; that they were not to relax from the work which God assigned to them, the conversion of the world.”*

An allusion to the prophet Joel¹ makes it uncertain whether words of Zephaniah relate to the first Coming of our Lord, or the times which should usher in the Second, or to both in one; and so, whether, in accordance with his general character of gathering into one all God's judgments to His end, he

^o 1. 3. ^p 1b. 4-9. ^q 1b. 10, 11.
^r 1b. 9. Amos has the like idea (iii. 10) but no word is the same except *וְהָיָה*.
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is speaking of ^athe first restoration of the one purified language of faith and hope, when ^m*the multitude of them that believed were of one heart and of one soul*, or whether he had his mind fixed rather on the end, when ⁿ*the fullness of the Gentiles shall come in*. The words also (since they may be taken either way ^o) leave it uncertain whether the Gentiles are spoken of as bringing in the people of God, (as they shall at the end) or whether the

^m Acts iv. 32.

ⁿ Rom. xi. 25.

first conversion of the Jews, even in the most distant countries, is his subject.

In any case, Zephaniah had a remarkable office, to declare the mercy and judgment of God, judgments both temporal and final, mercies, not of this world, ^p*the wisdom which is from above, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy*.

^o See on Zeph. iii. 10.

^p S. James iiii. 7.

ZEPHANIAH.

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CHAPTER I.

God's severe judgment against
Judah for divers sins.

THE word of the LORD
which came unto Zeph-
aniah the son of Cushi,
the son of Gedaliah, the

son of Amariah, the son
of Hizkiah, in the days of
Josiah the son of Amon,
king of Judah.

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2 I † will utterly con-
sume all things from off
† the land, saith the LORD.

† Heb. By taking
away I will
make an end.
† Heb. the face
of the land.

CHAP. I., Ver. 1. *The word of the Lord which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah.* It seems likely that more forefathers of the Prophet are named than is the wont of Holy Scripture, because the last so named was some one remarkable. Nor is it impossible that Zephaniah should have been the great grandson of the king Hezekiah; for although Holy Scripture commonly names the one son only who is in the sacred line, and although there is one generation more than to Josiah, yet if each had a son early, Zephaniah might have been contemporary with Josiah. The names seem also mentioned for the sake of their meaning; at least it is remarkable how the name of God appears in most. Zephaniah, "whom the Lord hid;" Gedaliah, "whom the Lord made great;" Amariah, "whom the Lord promised;" Hezekiah, "whom the Lord strengthened."

2. *I will utterly consume all things; better all.* The word is not limited to "things" "animate" or "inanimate" or "men;" it is used severally of each, according to the context; here, without limitation, of "all." God and all stand over against one another; God and all which is not of God or in God. God, he says, will utterly consume all from off the land [earth.] The prophet sums up in

few words the subject of the whole chapter, the judgments of God from his own times to the day of Judgment itself. And this Day itself he brings the more strongly before the mind, in that, with wonderful briefness, in two words which he conforms, in sound also, the one to the other, ² he expresses the utter final consumption of all things. He expresses at once the intensity of action and blends their separate meanings, *Taking away I will make an end of all;* and with this he unites the words used of the flood, *from off the face of the earth* ³. Then he goes through the whole creation as it was made, pairing man and beast, which Moses speaks of as created on the sixth day, and the creation of the fifth day, *the fowls of the heaven and the fishes of the sea;* and before each he sets the solemn word of God, *I will end,* as the act of God Himself. The words can have no complete fulfillment, until ⁴ *the earth and the works that are therein shall be burned up,* as the Psalmist too, having gone through the creation, sums up, ⁵ *Thou takest away their breath, they die and return to their dust;* and then speaks of the re-creation, ⁶ *Thou sendest forth Thy Spirit, they are created;* and *Thou renewest the face of the earth,* and, ⁷ *Of old Thou hast laid the foundations of the earth, and the heavens are the work of Thy hands;* they shall perish, but *Thou shalt endure, yea, all of them shall wax old like a garment;* as

כל is used absolutely in a title of God, "Who maketh all," עֹשֶׂה כָּל, Is. xlv. 21; "Thou canst do all," i. e. art Almighty, Job xlii. 2; "Thou hast put all under his feet," Ps. viii. 7; and of man, "mine eye hath seen all," Job xiii. 1; and personally, gathering in one all which he had said of God's doings, לֹא חָסַר "want not any thing," De. viii. 9, חָסַר חָסַר "want of every thing," Jer. xlv. 18, De. xxviii. 48, 57; "all were [lit. was] ashamed" (with sing. verb) כָּל הַבָּאִשׁ Is. xxx. 5.

So also Jeremiah viii. 13, in the same words, אֶסְפֶּה אֶסְפֶּם. Rashi makes them one word, supposing אֶסְפֶּה to be for אֶסְפֶּם. A. E. mentions those who thought that א in אֶסְפֶּה was prefixed, as in אֶשֶׁה Is. xxxviii. 28; but it is unnatural to assume a rare and irregular form, when the word אֶסְפֶּה is the regular form from the common word אָסַף.

³ הארצה signifies "earth," almost always in the phrase עַל פְּנֵי הָאָרֶץ, always in the phrase כִּנְעַל פְּנֵי הָאָרֶץ, unless they be limited by some addition, as "which the Lord sware that He would give thee." עַל פְּנֵי הָאָרֶץ is thus used Gen. vi. 1, vii. 23, Ex. xxxiii. 16, Nu. xii. 3, De. vii. 6, xiv. 2, 2 Sam. xiv. 7, 18, xxxiii. 17, Jer. xxv. 26, Ezek. xxxvii. 20. כִּנְעַל פְּנֵי הָאָרֶץ "from the face of the earth" occurs, unlimited by the context. Gen. iv. 14, vi. 7, vii. 4, viii. 8, Ex. xxxii. 12, De. vi. 15, 1 Sam. xx. 15, 1 Kgs. xiii. 34, Jer. xxviii. 16, Am. ix. 8. אֶרֶץ is used of cultivable land, and so עַל פְּנֵי הָאָרֶץ is used in connection with rain falling on the ground, 1 Kgs. xvii. 14; but כִּנְעַל הָאָרֶץ suffers no exception, unless it be restrained by an addition.

⁴ 2 S. i. c. iii. 10

⁵ Ps. civ. 30.

⁶ Ps. civ. 29.

⁷ Ib. cil. 25.

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3 *I will consume man
and beast; I will consume
the fowls of the heaven,
and the fishes of the sea,
and ^bthe ||stumbling
blocks with the wicked;
and I will cut off man

^a Hos. 4. 3.
^b Ezek. 7. 19.
& 14. 3, 4, 7.
Matt. 13. 41.
Or, *idols*.

from off the land, saith
the LORD.

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4 I will also stretch out
mine hand upon Judah,
and upon all the inhabi-
tants of Jerusalem; and
I will cut off the rem-

^a Fulfilled, cir.
624.
2 Kin. 23. 4, 5.

a *vesture shall Thou change them, and they shall be changed.* Local fulfillments there may, in their degree, be. S. Jerome speaks as if he knew this to have been. "1 Even the brute animals feel the wrath of the Lord, and when cities have been wasted and men slain, there cometh a desolation and scarceness of beasts also and birds and fishes; witness Illyricum, witness Thrace, witness my native soil," [Stridon, a city on the confines of Dalmatia and Pannonia] "where, beside sky and earth and rampant brambles and deep thickets, all has perished." But although this fact, which he alleges, is borne out by natural history, it is distinct from the words of the prophet, who speaks of the fish, not of rivers (as S. Jerome) but of the sea, which can in no way be influenced by the absence of man, who is only their destroyer. The use of the language of the histories of the creation and of the deluge implies that the prophet has in mind a destruction commensurate with that creation. Then he foretells the final removal of offences, in the same words which our Lord uses of the general Judgment. 2 *The Son of Man shall send forth His Angels and they shall gather out of His kingdom all things that offend, and them that do iniquity.*

3. *The stumbling-blocks³ with the wicked.* Not only shall the wicked be utterly brought to an end, or, in the other meaning of the word, *gathered into bundles to be taken away*, but all causes of stumbling too; everything, through which others can fall, which will not be until the end of all things. Then, he repeats, yet more emphatically, *I will cut off the whole race of man⁴ from the face of the earth*, and then he closes the verse, like the

foregoing, with the solemn words, *saith the Lord.* All this shall be fulfilled in the Day of Judgment, and all other fulfillments are earnest of the final Judgment. They are witnesses of the ever-living presence of the Judge of all, that God does take account of man's deeds. They speak to men's conscience, they attest the existence of a Divine law, and therewith of the future complete manifestation of that law, of which they are individual sentences. Not until the prophet has brought this circle of judgments to their close, does he pass on to the particular judgments on Judah and Jerusalem.

4. *I will also stretch out Mine Hand*, as before on Egypt⁵. Judah had gone in the ways of Egypt and learned her sins, and sinned worse than Egypt⁶. *The mighty Hand and stretched-out Arm*, with which she had been delivered, shall be again *stretched out*, yet not for her but upon her, upon all the inhabitants of Jerusalem. In this threatened destruction of all Judah and Jerusalem are singled out, because judgment shall ⁷*begin at the house of God*. They who have sinned against the greater grace shall be most signally punished. Yet the punishment of those whom God had so chosen and loved is an earnest of the general judgment. This too is not a partial but a general judgment "upon all the inhabitants of Jerusalem."

And I will cut off the remnant of Baal, i. e. to the very last vestige of it. Isaiah unites ⁸*name and residue*, as equivalents, together with the proverbial, *posterity and descendant*⁹. Zephaniah distributes them in parallel clauses, "the residue¹⁰ of Baal and the name of the Chemarim." Good and evil have each a root, which remains in the ground, when

¹ S. Jer.

² S. Matt. xlii. 41.

³ מְכַשְׁלִים i. q. מְכַשְׁלִים Jer. vi. 21, Ezek. xxi. 20. So Kim., Rashi, who limits it to idolatry (as Ges.) without reason. They are the wicked generally, not one class of them. In Is. iii. 6. (where alone the word occurs beside) it is used metaphorically of the state, "this ruin."

⁴ מִן הָאָדָם, as in the history of the creation, Gen. 1. 27, or the flood, Ib. vi. 7. vii. 21.

⁵ Ex. vi. 6, De. iv. 34, v. 15, vii. 19, xl. 2, xxvi. 8, and thence Jer. xxxii. 21, Ps. cxxvi. 12. Isaiah had, in the same phrase, prophesied God's judgments against Israel in the burden v. 25, ix. 11, 16, x. 4.

⁶ Jer. ii. 10, 11.

⁷ 1 S. Pet. iv. 17. Jer. xxv. 29.

⁸ Is. xiv. 22.

⁹ נֶחֱם וְנָכַר, which occur only together, Gen. xxi. 23, Job xviii. 19, Is. xiv. 22.

¹⁰ שְׁאֵרִית is not limited, like שְׁאֵרִית, to that which remains over when a former or larger part has ceased or is gone. It is mostly "the rest," after others who had been named, yet still it may be the larger number; as, "the rest of those chosen," 1 Chr. xvi. 41; "the rest of their brethren, the priests and the Levites," Ezr. iii. 9 (8. Eng.); "the rest of the chief of the fathers," Ib. iv. 3; "the rest of their companions," Ib. 7; "the rest of the people," Neh. x. 29, xi. 1, "the rest of Israel," Ib. 20; "the rest of the Jews," Esth. ix. 16. So in Isaiah, "the rest of Syria" beside Damascus, Is. xviii. 3, and "the rest of the Spirit" Mal. ii. 15. (See Ib.)

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⁴ Hos. 10. 5.

nant of Baal from this place, and the name of the Chemarims with the priests;

5 And them * that worship the host of heaven upon the housetops; * and them that worship and

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²² Kin. 23. 12.
²³ Jer. 19. 13.
²⁴ 1 Kin. 18. 21.
²⁵ 2 Kin. 17. 33, 41.

the trunk has been hewn down. There is ¹ a remnant according to the election of grace, when the rest have been blinded; and this is a ² holy seed to carry on the line of God. Evil too has its remnant, which, unless diligently kept down, shoots up again, after the conversion of peoples or individuals. The ³ mind of the flesh remains in the regenerate also. The prophet foretells the complete excision of the whole remnant of Baal, which was fulfilled in it after the captivity, and shall be fulfilled as to all which its shadows forth, in the Day of Judgment. From this place; for in their phrensy, they dared to bring the worship of Baal into the very temple of the Lord ⁴. "Who would ever believe that in Jerusalem, the holy city, and in the very temple idols should be consecrated? Whoso seeth the ways of our times will readily believe it. For among Christians and in the very temple of God, the abominations of the heathen are worshipped. Riches, pleasures, honors, are they not idols which Christians prefer to God Himself?"

And the name of the Chemarim with the priests. Of the idolatrous priests ⁵ the very name shall be cut off, as God promises by Hosea, that He will ⁶ take away the names of Baalim, and by Zechariah, that He ⁷ will cut off the names of the idols out of the land. Yet this is more. Not the name only of the Chemarim, but themselves with their name, their posterity, shall be blotted out; still more, it is God Who cuts off all memory of them, blotting them out of the book of the living and out of His own. They had but a name before, ⁸ that they were living, but were dead. ⁹ The Lord shall take away names of vain glory, wrongly admired, out of the Church; yea, the very names of the priests with the priests who vainly flatter themselves with the name of Bishops and the dignity of Presbyters without their deeds. Whence he markedly says, not, and the deeds of priests with the priests, but the names; who only bear the false name of dignities, and with evil works destroy their own names." The

priests are priests of the Lord, who live not like priests, corrupt in life and doctrine and corrupters of God's people ¹¹. The judgment is pronounced alike on what was intrinsically evil, and on good which had corrupted itself into evil. The title of priest is no where given to the priest of a false God, without some mention in the context, implying that they were idolatrous priests; as the priests of Dagon ¹², of the high-places as ordained by Jeroboam ¹³, of Baal ¹⁴, of Bethel ¹⁵, of Ahab ¹⁶, of those who were not gods ¹⁷, of On, where the sun was worshiped ¹⁸. The priests then were God's priests, who in the evil days of Manasseh had manifoldly corrupted their life or their faith, and who were still evil. The priests of Judah, with its kings its princes and the people of the land, were in Jeremiah's inaugural vision enumerated as those, who shall, God says, ¹⁹ fight against thee, but shall not prevail against thee. ²⁰ The priests said not, Where is the Lord? and they that handle the law knew Me not. In the general corruption, ²¹ A wonderful and horrible thing is committed in the land, the prophets prophesy falsely, and the priests bear rule at their hands ²², ²³ the children of Israel and the children of Judah, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem, have turned unto Me the back, and not the face. Jeremiah speaks specifically of heavy moral sins. ²⁴ From the prophet even unto the priest every one dealeth falsely; ²⁵ both prophet and priest are profane; ²⁶ for the sins of her prophets, the iniquities of her priests, that have shed the blood of the just in the midst of her. And Isaiah says of their sensuality; ²⁷ the priests and the prophets have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink.

5. And them that worship the host of heaven upon the [flat] housetops. This was fulfilled by Josiah who destroyed ²⁸ the altars that were on the top of the upper chamber of Ahaz. Jeremiah speaks as if this worship was almost universal, as though well-nigh every roof had been profaned by this idolatry. ²⁹ The houses

¹ Rom. xi. 5, 7. ² Is. vi. 13. ³ ἀπόφυμα σαρκός.

⁴ 2 Kgs xxiii. 4. ⁵ Rih.

⁶ The chemarim is the name of idolatrous priests generally, (it occurs also 2 Kgs xxiii. 5. Hos. x. 5). In 2 Kings, where is the account of the first fulfillment of this prophecy, they appear as priests of the idolatrous high-places, distinct from the priests of Baal and of the host of heaven. The name is probably the Syriac name of "priest," used in Holy Scripture of idolatrous priests, because the Hebrews were idolaters. See Gesenius Gesch. d. Hebr. Sprache p. 58. In Chald. כֹּהֵן is limited to idolatrous priests. See Buxt. and Levy.

⁷ Hos. ii. 17. ⁸ Zech. xiii. 2. ⁹ Rev. iii. 1.

¹⁰ S. Jer. ¹¹ See Jer. ii. 8 v. 31. ¹² 1 Sam. v. 6.

¹³ 1 Kgs xiii. 2, 33, 2 Kgs xxiii. 20. 2 Chr. xi. 15.

¹⁴ 2 Kgs x. 19, xi. 18, 2 Chr. xxiii. 17.

¹⁵ Am. vii. 10. ¹⁶ 2 Kgs x. 11. ¹⁷ 2 Chr. xiii. 9.

¹⁸ Gen. xii. 45-50. &c. The name "Potipherah,"

probably belonging to "Phre," implies this.

¹⁹ Jer. i. 18, 19. ²⁰ Ib. ii. 7, 8. ²¹ Jer. v. 30, 31.

²² Jer. xxxii. 32, 33.

²³ Jer. xxiii. 11.

²⁴ Lam. iv. 13. ²⁵ Is. xxviii. 7.

²⁶ 2 Kgs xxiii. 12. ²⁷ Jer. xix. 13.

of Jerusalem, and the houses of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods. ¹The Chaldeans that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink-offerings to other gods, to provoke Me to anger. They worshiped on the house-tops, probably to have a clearer view of that magnificent expanse of sky, ²the moon and stars which God had ordained; the queen of heaven, which they worshiped instead of Himself. There is something so mysterious in that calm face of the moon, as it ³walketh in beauty; God seems to have invested it with such delegated influence over the seasons and the produce of the earth, that they stopped short in it, and worshiped the creature rather than the Creator. Much as men now talk of "Nature," admire "Nature," speak of its "laws," not as laws imposed upon it, but inherent in it, laws affecting us and our well-being; only not in their ever-varying vicissitudes, ⁴doing whatsoever God commandeth them upon the face of the world in the earth, whether for correction, or for His land or for mercy! The idolaters ⁵worshiped and served the creature more than the Creator, Who is blessed for ever; moderns equally make this world their object, only they idolize themselves and their discoveries, and worship their own intellect.

This worship on the house-tops individualized the public idolatry; it was a rebellion against God, family by family; a sort of family-prayer of idolatry. ⁶Did we, say the mingled multitude to Jeremiah, make our cakes to worship her, and pour out our drink-offerings unto her, without our men? Its family character is described in Jeremiah. ⁷The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods. The idolatry spread to other cities. ⁸We will certainly do, they say, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem. The incense went up continually as a memorial to God

from the Altar of incense in the temple: the roofs of the houses were so many altars, from which, street by street and house by house the incense went up to her, for whom they dethroned God, the queen of heaven. It was an idolatry, with which Judah was especially besotted, believing that they received all goods of this world from them and not from God. When punished for their sin, they repented of their partial repentance and maintained to Jeremiah that they were punished for ⁹leaving off to burn incense to the queen of heaven.

And them that worship the Lord, but with a divided heart and service; that swear by [rather ¹⁰to] the Lord, swear fealty and loyal allegiance to Him, while they do acts which deny it, in that they swear by Malcham, better [it is no appellative although allied to one] their king¹¹, most probably, I think, "Moloch."

This idolatry had been their enduring idolatry in the wilderness, after the calves had been annihilated; it is the worship, against which Israel is warned by name in the law¹²; then, throughout the history of the Judges, we hear of the kindred idolatry of Baal¹³, the Lord (who was called also ¹⁴"eternal king" and from whom individuals named themselves "son of [the] king," "servant of [the] king¹⁵"), or the manifold Baals¹⁶ and Ashtaroth or Astarte. But after these had been removed on the preaching of Samuel¹⁷, this idolatry does not reappear in Judah until the intermarriage of Jehoram with the house of Ahab¹⁸. The kindred and equally horrible worship of ¹⁹Molech, the abomination of the children of Ammon, was brought in by Solomon in his decay, and endured until his high-place was defiled by Josiah²⁰. It is probable then that this was their king²¹, of whom Zephaniah speaks, whom Amos²² and after him Jeremiah, called their king; but speaking of Ammon. Him, the king of Ammon, Judah adopted as their king. They owned God as their king in words; Molech they owned by their deeds; they worshiped and swore fealty to the Lord and they swore by their king; his name was familiarly in their mouths; to him they appealed as the Judge and witness of the truth

¹ Jer. xxxii. 29.

² Job xxxi. 26.

³ Rom. i. 25.

⁴ Ib. xlv. 17.

⁵ Ib. xlv. 17.

⁶ As in the E. M., comp. 2 Chr. xv. 14.

⁷ Ib. xlv. 18.

⁸ Jer. xlv. 17.

⁹ Jer. xlv. 17.

¹⁰ Jer. xlv. 17.

¹¹ Jer. xlv. 17.

¹² Lev. xviii. 21, xx. 2-4.

¹³ Always used with the article expressed or understood, הכעל, הכעל, לבעל, unless the specific name (Bael-berith, Bael-zebub, Bael-peor) is mentioned.

¹⁴ Numid. 1, 2, 3 in Ges. Thes. p. 795.

² Ps. viii. 3.

³ Ib. xxxvii. 12, 13.

⁴ Ib. vii. 18.

⁵ Ib. 2, 15, 18.

⁶ Ib. 2, 15, 18.

¹⁰ 1 Kgs xi. 7.

¹¹ 2 Kgs xlii. 13, 14.

¹² Molech is always an appellative, except 1 Kgs xi. 7. Else (by a pronunciation belonging probably to Ammon) it is הכעל Lev. xx. 5, or למלך Lev. xviii. 21, xx. 2, 4, 2 Kgs xxi. 10, Jer. xxxii. 35. As a proper name, it is מלכום, 1 Kgs xi. 5, 33, 2 Kgs xlii. 13.

¹³ See on Amos i. 15. vol. i. p. 255.

¹⁵ ענדמלך, ברמלך ap. Ges. lc.

¹⁶ הכעלים in Judges, 1 Sam., 2 Kgs, 2 Chron., Jeremiah, Hosea.

¹⁷ 1 Sam. vii. 6. xii. 10.

¹⁸ 2 Kgs viii. 16-18. 26, 27. 2 Chr. xxi. 6, 12, 13. xlii. 2-4.

¹⁹ 1 Kgs xi. 7.

²⁰ Molech is always an appellative, except 1 Kgs xi. 7. Else (by a pronunciation belonging probably to Ammon) it is הכעל Lev. xx. 5, or למלך Lev. xviii. 21, xx. 2, 4, 2 Kgs xxi. 10, Jer. xxxii. 35. As a proper name, it is מלכום, 1 Kgs xi. 5, 33, 2 Kgs xlii. 13.

²¹ See on Amos i. 15. vol. i. p. 255.

Before
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Isai. 48. 1.
Hos. 4. 15.
Or, to the LORD.

^athat swear || by the LORD,
and that swear ^bby Mal-
cham;
^cJosh. 23. 7. 1 Kin. 11. 33.

6 And ^dthem that are
turned back from the
LORD; and *those* that

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Isai. 1. 4.
Jer. 2. 13, 17.
& 15. 6.

of their words, his displeasure they invoked on themselves, if they swore falsely. ¹"Those in error were wont to swear by heaven, and, as matter of reverence to call out, 'By the king and lord Sun.' Those who do so must of set purpose and wilfully depart from the love of God, since the law expressly says, ²*Thou shalt worship the Lord thy God, and serve Him alone, and swear by His Name.*"

The former class who worshiped on the roofs were mere idolaters. These worshiped, as they thought, the Lord, bound themselves solemnly by oath to Him, but with a reserve, joining a hateful idol to Him, in that they, by a religious act, owned it too as god. The act which they did was in direct words, or by implication, forbidden by God. The command to swear by the Lord implied that they were to swear by none else. It was followed by the prohibition to go after other gods³. Contrariwise to swear by other gods was forbidden as a part of their service. ⁴*Be very courageous to keep and to do all that is written in the book of the Law of Moses, neither make mention of the name of their gods, nor cause to swear by them, neither serve them, but cleave unto the Lord your God.* ⁵*How shall I pardon thee for this? Thy children have forsaken Me, and have sworn by those who are no gods.* ⁶*They taught My people to swear by Baal.* They thought perhaps that in that they professed to serve God, did the greater homage to Him, professed and bound themselves to be His, (such is the meaning of swear to the Lord) they might, without renouncing His service, do certain things, swear by their king, although in effect they thereby owned him also as god. To such Elijah said, ⁷*How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him; and God by Jeremiah rejects with abhorrence such divided service.* ⁸*Ye trust in lying words, which will not profit. Will ye steal, murder, commit adultery, swear falsely, and burn incense unto Baal, and walk after other gods, and come and stand before Me in this house, which is called by My name, saying, We are delivered to do all these abominations. And Hosea, ⁹*Neither go ye to Beth-aven, and swear there, The Lord liveth.**

Such are Christians, ¹⁰who think that they can serve together the world and the Lord, and please two masters, God and Mammon; who, being soldiers of Jesus Christ and having sworn fealty to Him, ¹¹entangle themselves with the affairs of this life and offer the same image to God and to Caesar." To such, God, Whom with their lips they own; is not their God; their idol is, as the very name says, their king, whom alone they please, displeasing and dishonoring God. We must not only fear, love, honor God, but love, fear, honor all beside for Him Alone.

6. And them that are turned back from [lit. have turned themselves back from following after¹²] the Lord. From this half-service, the prophet goes on to the avowed neglect of God, by such as wholly fall away from Him, not setting His Will or law before them, but turning away from Him. It is their misery that they were set in the right way once, but themselves turned themselves back, now no longer following God, but ¹³their own lusts, drawn away and enticed by them. How much more Christians, before whose eyes Christ Jesus is set forth, not as a Redeemer only but as an Example that they should ¹⁴follow His steps!

And those that have not sought the Lord, nor enquired for Him. This is marked to be a distinct class. And those who. These did not openly break with God, or turn away overtly from Him; they kept (as men think) on good terms with Him, but, like the slothful servant, rendered Him a listless heartless service. Both words express diligent search¹⁵. God is not found then in a careless way. They who seek Him not diligently¹⁶, do not find Him. Strive, our Lord says, ¹⁷to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able. She who had lost the one piece of silver, sought diligently¹⁸, till she had found it.

Thus he has gone through the whole cycle. First, that most horrible and cruel worship of Baal, the idolatrous priests and those who had the name of priests only, mingled with them, yet not openly apostatizing; then the milder form of idolatry, the star-worshipers; then those who would unite the wor-

construction is with אֱלֹהִים, אֱלֹהִים, as here, Is. lix. 13; Kal, with מִן of pers., Ps. lxxx. 19; Nif. with מִן of thing, 2 Sam. i. 22.

¹² 8. Jas. i. 14. ¹⁴ 1. Pet. ii. 21.
¹³ בְּקִשׁ, intensive; ¹⁵ בְּקִשׁ, search below the surface.
¹⁶ 8. Luke xlii. 24. ¹⁸ 8. Matt. ii. 8.
¹⁷ 8. xv. 8.

¹ S. Cyr. ² Deut. vi. 13.
³ Ib. vi. 13, 14, x. 30. comp. Is. lxxv. 16. Jer. iv. 2.
⁴ Josh. xxiii. 6-8. comp. Amos viii. 14.
⁵ Jer. v. 7. ⁶ Ib. xli. 10.
⁷ 1 Kgs xviii. 21. ⁸ Jer. vii. 8-10.
⁹ Hos. iv. 15. See vol. i, p. 53. ¹⁰ S. Jer.
¹¹ 2 Tim. ii. 3, 4.
¹² Such is the uniform use of נָסַב. Its common

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* Hos. 7. 7.
1 Hab. 2. 20.
Zech. 2. 13.
* have not sought the
LORD, not enquired for
him.
7 Hold thy peace at
the presence of the LORD

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GOD: for the day of the
LORD is at hand: for the
LORD hath prepared a
sacrifice, he hath bid his
guests.
12 Isal. 13. 6.
Jer. 46. 10.
Ezek. 39. 17.
Rev. 19. 17.
† Heb. sanctified,
or prepared.

ship of God with idols, who held themselves to be worshipers of God, but whose real king was their idol; then those who openly abandoned God; and lastly those who held with Him, just to satisfy their conscience-qualms, but with no heart-service. And so, in words of Habakkuk and in reminiscence of his awful summons of the whole world before God, he sums up;

7. *Hold thy peace at the presence of the Lord God.* [lit. *Hush, in awe from the face of God.*] In the Presence of God, even the righteous say from their inmost heart, *I am vile, what shall I answer Thee? I will lay mine hand upon my mouth.* *Now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes.* *Enter not into judgment with Thy servant, O Lord; for in Thy sight shall no man living be justified.* How much more must the *man without the wedding garment* be speechless, and every false plea, with which he deceived himself, melt away before the Face of God! The voice of God's Judgment echoes in every heart, *we indeed justly.*

For the Day of the Lord is at hand. Zephaniah, as is his wont, grounds this summons, which he had renewed from Habakkuk, to hushed silence before God, on Joel's prophetic warning¹, to shew that it was not yet exhausted. A day of the Lord, of which Joel warned, had come and was gone; but it was only the herald of many such days; judgments in time, heralds and earnest, and, in their degree, pictures of the last which shall end time.

"² All time is God's, since He Alone is the Lord of time; yet that is specially said to be His time when He doth anything special. Whence He saith, *My time is not yet come*; whereas all time is His." The Day of the Lord is, in the first instance, "³ the day of captivity and vengeance on the sinful people," as a forerunner of the Day of Judgment, or the day of death to each, for this too is near, since, compared to eternity, all the time of this world is brief.

For the Lord hath prepared a sacrifice. God had rejected sacrifices, offered amid unrepented sin; they were ¹⁰an abomination to Him. When man will not repent and offer

himself as ¹¹a living sacrifice, holy and acceptable to God, God, at last, rejects all other outward oblations, and the sinner himself is the sacrifice and victim of his own sins. The image was probably suggested by Isaiah's words, ¹²*The Lord hath a sacrifice in Bozrah, and a great slaughter in the Land of Idumea*; and Jeremiah subsequently uses it of the overthrow of Pharaoh at the Euphrates, ¹³*This is the day of the Lord of Hosts; that He may avenge Him of His adversaries*; for the Lord God hath a sacrifice in the north country by the river Euphrates. ¹⁴*The Lord hath made all things for Himself, yea even the wicked for the day of evil.* All must honor God, either fulfilling the will of God and the end of their own being and of His love for them, by obeying that loving Will with their own free-will, or, if they repudiate it to the end, by suffering it.

He hath bid [lit. *sanctified*¹⁵] *His guests.* God had before, by Isaiah, called the heathen whom He employed to punish Babylon, ¹⁶*My sanctified ones.* Zephaniah, by giving the title to God's instruments against Judah, declares that themselves, having become in deeds like the heathen, were as heathen to Him. The instruments of His displeasure, not they, were so far His chosen, His called¹⁷. Jeremiah repeats the saying, ¹⁸*Thus saith the Lord against the house of the king of Judah;—I have sanctified against thee destroyers, a man and his weapons.* That is, so far, a holy war in the purpose of God, which fulfills His will; whence Nebuchadnezzar was ¹⁹*His servant*, avenging His wrongs²⁰. "²¹ To be sanctified, here denotes not the laying aside of iniquity, nor the participation of the Holy Ghost, but, as it were, to be foreordained and chosen to the fulfillment of this end." That is in a manner hallowed, which is employed by God for a holy end, though the instrument, its purposes, its aims, its passions, be in themselves unholy. There is an awe about "the scourges of God." As with the lightning and the tornado, there is a certain presence of God with them, in that through them His Righteousness is seen; although they themselves have as little of God as the wind and storm which fulfill His word. Those who were

¹ Job xl. 4.

² 1b. xlii. 5, 6.

³ Ps. cxlii. 2.

⁴ 8. Matt. xxii. 11, 12.

⁵ 8. Luke xxiii. 41.

⁶ See on Joel i. 14. vol. i. p. 164, and ii. 1. p. 168.

⁷ Dion.

⁸ 8. John vii. 6.

⁹ 8. Jer

¹⁰ Is. i. 11-15.

¹¹ Rom. xli. 1.

¹² Is. xxxiv. 6.

¹³ Jer. xli. 10.

¹⁴ Prov. xvi. 4.

¹⁵ Is. xlii. 3.

¹⁶ See E. M.

¹⁷ יְסֻדִּים

¹⁸ Jer. xxii. 6, 7.

¹⁹ 1b. xxv. 9.

²⁰ See on Joel iii. 9. vol. i. p. 137 and Micah iii. 5.

²¹ S. Cyr.

Before
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8 And it shall come to
pass in the day of the

LORD's sacrifice, that I
will †punish *the princes,

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*Jer. 39. 6.

†Heb. visit upon.

once admitted to make offerings to God make themselves sacrifices to His wrath; these, still heathen and ungodly and in all besides reprobate, are His Priests, because in this, although without their will, they do His Will.

8. *I will punish* [lit. *visit upon*]. God seems oftentimes to be away from His own world. Men plot, design, say, in word or in deed, *who is Lord over us?* God is, as it were, a stranger in it, or as a man, who hath taken a journey into a far country. God uses our own language to us. *I will visit, inspecting*, (so to say), examining, sifting, reviewing, and when man's sins require it, allowing the weight of His displeasure to fall upon them.

The princes. The prophet again, in vivid detail (as his characteristic is), sets forth together sin and punishment. Amid the general chastisement of all, when all should become one sacrifice, they who sinned most should be punished most. The evil priests had received their doom. Here he begins anew with the mighty of the people and so goes down, first to special spots of the city, then to the whole, man by man. Josiah being a godly king, no mention is made of him. Thirteen years before his death¹, he received the promise of God, *because thine heart was tender, and thou hast humbled thyself before the Lord—I will gather thee unto thy fathers, and thou shalt be gathered unto thy grave in peace, and thou shalt not see all the evil which I will bring upon this place.* In remarkable contrast to Jeremiah, who had to be, in detail and continual pleading with his people, a prophet of judgment to come, until these judgments broke upon them, and so was the reprobate of the evil sovereigns who succeeded Josiah, Zephaniah has to pronounce God's judgments only on the *princes and the king's children*. Jeremiah, in his inaugural vision, was forewarned, that *the kings of Judah, its princes, priests, and the people of the land* should war against him, because he should speak unto them all which God should command him. And thenceforth Jeremiah implends or threatens kings and the princes together². Zephaniah contrariwise, his office lying wholly within the reign of Josiah, describes the princes again as *roaring lions*, but says nothing of the king, as neither does Micah³, in the reign, it may be, of Jotham or Hezekiah. Isaiah speaks of

princes, as rebellious and companions of thieves. Jeremiah speaks of them as idolaters⁴. They appear to have had considerable influence, which on one occasion they employed in defence of Jeremiah⁵, but mostly for evil⁶. Zedekiah enquired of Jeremiah secretly for fear of them¹⁰. They brought destruction upon themselves by what men praise, their resistance to Nebuchadnezzar, but against the declared mind of God. Nebuchadnezzar unwittingly fulfilled the prophets' word, when he¹¹ *slew all the nobles of Judah, the eunuch who was over the war, and seven men of them that were near the king's person, and the principal scribe of the host.*

And the king's children. Holy Scripture mentions chief persons only by name. Isaiah had prophesied the isolated lonely loveless lot of descendants of Hezekiah who should be *eunuchs in the palace of the king of Babylon*¹², associated only with those intriguing pests of Eastern courts¹³, a lot in itself worse than the sword (although to Daniel God overruled it to good) and Zedekiah's sons were slain before his eyes and his race extinct. Jehoiakim died a disgraced death, and Jehoiachin was imprisoned more than half the life of man.

And all such as are clothed with strange apparel. Israel was reminded by its dress, that it belonged to God. It was no great thing in itself; a band of dark blue¹⁴ upon the fringes at the four corners of their garments. But the band of dark blue was upon the high-priest's mitre, with the plate engraved, *Holiness to the Lord*, fastened upon it; with a band of dark blue also was the breastplate¹⁵ bound to the ephod of the high-priest. So then, simple as it was, it seems to have designated the whole nation, as *a kingdom of priests, an holy nation.* It was appointed to them, *that ye may look upon it, and remember all the commandments of the Lord and do them, and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring; that ye may remember and do all My commandments, and be holy unto your God.* They might say, "it is but a band of blue;" but the band of blue was the soldier's badge, which marked them as devoted to the service of their God; indifference to or shame of it involved indifference to or shame of the charge given them therewith, and to their calling as a peculiar people. The choice of the *strange apparel* involved the

¹ 2 Kgs xxii. 19. 20.

² Jer. i. 18.

³ Ib. ii. 26, iv. 9, viii. 1, xxiv. 8, xxxii. 37, xxxiv. 21.

⁴ Zeph. iii. 3.

⁵ Mic. iii. 1, 9.

⁶ Ia. i. 23.

⁷ Jer. xxxi. 32-34. xlv. 21.

⁸ Ib. xxvi. 16.

⁹ Ib. xxxvii. 16, xxxviii. 4, 16.

¹⁰ Ib. xxxviii. 17. xxxviii. 14-27.

¹¹ Ib. xxxix. 6, iii. 25-27.

¹² Ia. xxxix. 7. See Daniel the prophet p. 18.

¹³ See Ib. p. 21, 22.

¹⁴ Nu. xv. 38. De. xxii. 12.

¹⁵ Ex. xxviii. 86.

¹⁶ Ib. xxxix. 21.

¹⁷ Ib. xix. 6.

¹⁸ Nu. xv. 39, 40.

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and the king's children,
and all such as are clothed
with strange apparel.

9 In the same day also
will I punish all those that

leap on the threshold,
which fill their masters'
houses with violence and
deceit.

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10 And it shall come to

choice to be as the nations of the world;
¹*we will be as the heathen, as the families of the countries.*

All luxurious times copy foreign dress, and with it, foreign manners and luxuries; whence even the heathen Romans were zealous against its use. It is very probable that with the foreign dress foreign idolatry was imported². The Babylonian dress was very gorgeous, such as was the admiration of the simpler Jews. ³*Her captains and rulers clothed in perfection, girded with girdles upon their loins, with flowing dyed attire upon their heads.* Ezekiel had to frame words to express the Hebrew idea of their beauty. Jehoiakim is reproved among other things for his luxury⁴. Outward dress always betokens the inward mind, and in its turn acts upon it. An estranged dress betokened an estranged heart, whence it is used as an image of the whole spiritual mind⁵. ⁶*"The garment of the sons of the king and the apparel of princes which we receive in Baptism, is Christ, according to that, Put ye on the Lord Jesus Christ, and Put ye on bowels of mercy, goodness, humility, patience, and the rest. Wherein we are commanded to be clothed with the new man from heaven according to our Creator, and to lay aside the clothing of the old man with his deeds. Whereas then we ought to be clothed in such raiment, for mercy we put on cruelty, for patience, impatience, for righteousness, iniquity; in a word, for virtues, vices; for Christ, Antichrist. Whence it is said of such an one, He is clothed with cursing as with a garment. These the Lord will visit most manifestly at His Coming."* ⁷*"Thinkest thou that hypocrisy is strange apparel? Of a truth. For what stranger apparel than sheeps' clothing to ravening wolves? What stranger than for him who within is full of iniquity, to appear outwardly righteous before men?"*

9. *I will punish all those that leap on the threshold.* Neither language nor history nor context allow this to be understood of the

idolatrous custom of Ashdod, not to tread on the threshold¹¹ of the temple of Dagon. It had indeed been a strange infatuation of idolatry, that God's people should adopt an act of superstitious reverence for an idol in the very instance in which its nothingness and the power of the true God had been shewn. Nothing is indeed too brutish for one who chooses an idol for the true God, preferring Satan to the good God. Yet the superstition belonged apparently to Ashdod alone; the worship of Dagon, although another form of untrue worship, does not appear, like that of Baal, to have fascinated the Jews; nor would Zephaniah, to express a rare superstition, have chosen an idiom, which might more readily express the contrary, that they "leapt on the threshold" not over it¹². They are also the same persons, who *leap on the threshold*, and who *fill their masters' houses with violence and deceit*. Yet this relates, not to superstition, but to plunder and goods unjustly gotten. As then, before, he had declared God's judgments upon idolatry, so does he here upon sins against the second table, whether by open violence, or secret fraud, as do also Habakkuk¹³, and Jeremiah¹⁴. All, whether open or hidden from man, every wrongful dealing, (for every sin as to a neighbor's goods falls under these two, violence or fraud) shall be avenged in that day. Here again all which remains is the sin. They enriched, as they thought, their masters, by art or by force; they schemed, plotted, robbed; they succeeded to their heart's wish; but, "ill-gotten, ill-spent!" *They filled their masters' houses quite full; but wherewith? with violence and deceit, which witnessed against them, and brought down the judgments of God upon them.*

10. *A cry from the fish-gate.* The fish-gate was probably in the North of the wall of the second city. For in Nehemiah's rebuilding, the restoration began at the sheep-gate¹⁵, (so called doubtless, because the sheep for the

less from his Jewish teachers. Isaiah's reproof that they *have soothsayers like the Philistines*, ii. 6, is altogether different.

¹¹ עָלָה עַל הַמִּצְבֵּי is, in the only other place, Cant. ii. 8, "bounding on the mountains;" "bounding over" (like our "leapt a wall") happens to be expressed by an acc., 2 Sam. xviii. 30, Ps. xviii. 30; "passing over" had been expressed more clearly by פָּסָה עָלָה, as in Ez. xii. 23, 27.

¹² Hab. i. 2, 3.

¹⁴ Jer. v. 27.

¹⁵ Neh. iii. 1.

¹ Ezek. xx. 33.

² Jon. Rashi and S. Jer. connect it with idolatry.

³ Ezek. xxiii. 12, 15.

⁴ Jer. xxii. 14, 15.

⁵ Rom. xiii. 14, Col. iii. 12, Eph. iv. 24.

⁶ S. Jer.

⁷ Eph. iv. 22.

⁸ Ps. cix. 17.

⁹ Rup.

¹⁰ S. Matt. xxiii. 28.

¹¹ עָלָה is used 1 Sam. v. 4, 5, Ezek. ix. 3, x. 4, 18, xvi. 2, xlvii. 1; elsewhere עָלָה. There is a trace of this explanation in the Chald., "who walk in the laws of the Philistines," and in S. Jerome, doubt-

Before
CHRIST
cir. 630. pass in that day, saith the
LORD, that there shall be
the noise of a cry from ^p the

fish gate, and an howling Before
CHRIST
cir. 630. from the second, and a great
crashing from the hills.

sacrifices were brought in by it) which, as being near the temple, was repaired by the priests; then it ascended Northward, by two towers, the towers of *Meah* and *Hananeel*; then two companies repaired some undescribed part of the wall¹, and then another company built the fish-gate². Four companies are then mentioned, who repaired, in order, to the old gate, which was repaired by another company³. Three more companies repaired beyond these; and they left Jerusalem unto the broad wall⁴. After three more sections repaired by individuals, two others repaired a second measured portion, and the tower of the furnaces⁵. This order is reversed in the account of the dedication of the walls. The people being divided⁶ into two great companies of them that give thanks, some place near the tower of the furnaces was the central point, from which both parted to encompass the city in opposite directions. In this account, we have two additional gates mentioned, the gate of *Ephraim*⁷, between the broad wall and the old gate, and the prison-gate, beyond the sheep-gate, from which the repairs had begun. The gate of *Ephraim* had obviously not been repaired, because, for some reason, it had not been destroyed. Else Nehemiah, who describes the rebuilding of the wall so minutely, must have mentioned its rebuilding. It was obviously to the North, as leading to *Ephraim*. But the tower of *Hananeel* must have been a very marked tower. In *Zechariah* Jerusalem is measured from North to South,⁸ from the tower of *Hananeel* unto the king's winepresses. It was then itself at the North-East corner of Jerusalem, where towers were of most importance to strengthen the wall, and to command the approach to

the wall either way. The fish-gate then, lying between it and the gate of *Ephraim*, must have been on the North side of the city, and so on the side where the Chaldean invasions came; yet it must have been much inside the present city, because the city itself was enlarged by Herod Agrippa on the North, as it was unaccountably contracted on the South⁹. The then limits of Jerusalem are defined. For Josephus thus describes the second wall. "It took its beginning from that gate which they called *Gennath*, which belonged to the first wall; it only encompassed the northern quarter of the city and reached as far as the tower of *Antonia*." The tower of *Antonia* was situated at the North-West angle of the corner of the temple. The other end of the wall, the *Gennath* or garden gate, must have opened on cultivated land; and Josephus speaks of the gardens on the N. and N. W. of the city which were destroyed by Titus in levelling the ground¹⁰. But near the tower of *Hippicus*, the North-Western extremity of the first wall, no ancient remains have been discovered by excavation¹¹; but they have been traced North, from "an ancient Jewish semi-circular arch, resting on piers 18 feet high, now buried in rubbish." These old foundations have been traced at three places¹² in a line on the East of the Holy Sepulchre (which lay consequently outside the city) up to the judgment gate, but not North of it¹³. The line from West to East, i. e., to the tower of *Antonia*, is marked generally by "very large stones, evidently of Jewish work, in the walls of houses, especially in the lower parts¹⁴." They are chiefly in the line of the *Via Dolorosa*.

The fish-gate had its name probably from a

I came upon large stones, boldly rusticated and arranged in a manner that reminded me of the Phœnician work of the time of Solomon." 2) on the East of the Church of the Resurrection. 3) "close to the West of the present judgment gate." "In digging down for the rock, I found, 18 feet below the surface, a fragment of a wall, resembling, in all respects, that first described." Ib. p. 33.

"This appeared from excavations made in repairing the then Russian consulate, and from "enquiries of all who in former years had built in this neighborhood." Ib.

"These were found when the Effendi Kadduti repaired and partly rebuilt the house in the *Via Dolorosa* at the Station of *Veronica*. A similar discovery was made by the Mufti in strengthening his house at the Station of *Simon of Cyrene*, and by the Effendi Soliman Giari, opposite to the Mufti's house on the North. The Armenian Catholic monks requested me to examine and level a piece of land, at the Station of the first fall of Christ; which, as representative of his nation, he had just bought. In the lower part of the wall enclosing it on the north, very large stones and an ancient gate were found. In the foundations of the Austrian hospice,

¹ Neh. iii. 2. ² Ib. 3. ³ Ib. 4-8. ⁴ Ib. 7, 8.

⁵ Ib. 9-11. ⁶ Ib. xii. 31-38. ⁷ Ib. 30.

⁸ Zech. xiv. 10. ⁹ See ab. p. 60. ¹⁰ B. J. v. 42.

¹¹ Ib. v. 32.

¹² Pierotti, "Jerusalem explored" p. 32, from whom this account is taken. Signor Pierotti's work is "the fruit of eight years of continual labor devoted to a study of the topography of Jerusalem upon the spot, in which I have been constantly occupied in excavating and removing the rubbish accumulated over the place during so many centuries, in retracing the walls, in examining the monuments and ancient remains, and in penetrating and traversing the conduits and vaults."—"I have," he says, "made excavations and watched those made by others, have formed intimacies with the inhabitants of the country, have sought for information on the spot, regardless of personal risk, have worked with my own hands underground, and so have obtained much knowledge of that which lies below the surface of the soil in Jerusalem." Jerusalem explored Pref. p. viii.

¹³ 1) At the meat-bazaar near the convent of S. Mary the Great. "In digging down to the rock to lay the new foundations, 10 feet below the surface,

Before
CHRIST
cir. 630.

11 'Howl, ye inhabitants of Maktesh, for all the merchant people

1 Jam. 5. 1.

are cut down; all they that bear silver are cut off.

Before
CHRIST
cir. 630.

fish-market (markets being in the open places near the gates¹) the fish being brought either from the lake of Tiberias or from Joppa. Near it, the wall ended, which Manasseh, after his restoration from Babylon², built without the city of David, on the West side of Gihon, in the valley. This, being unprotected by its situation, was the weakest part of the city. "The most ancient of the three walls could be considered as impregnable, as much on account of its extreme thickness, as of the height of the mountain on which it was built, and the depth of the valleys at its base, and David, Solomon and the other kings neglected nothing to place it in this state." Where they had made themselves strong, there God's judgment should find them.

And a howling from the second city, as it is supplied in Nehemiah, who mentions the prefect set over it⁴. It was here that Huldah the prophetess lived⁵, who prophesied the evils to come upon Jerusalem, after Josiah should be gathered to his grave in peace. It was probably the lower city, which was enclosed by the second wall. It was a second or new city, as compared to the original city of David, on Mount Moriah. On this the enemy who had penetrated by the fish-gate would first enter; then take the strongest part of the city itself. Gareb⁶ and Bezetha were outside of the then town; they would then be already occupied by the enemy before entering the city.

A great crashing from the hills. These are probably Zion, and Mount Moriah on which the temple stood, and so the capture is described as complete. Here should be not a cry or howling only, but an utter destruction⁷. Mount Moriah was the seat of the worship of God; on Mount Zion was the state, and the abode of the wealthy. In human sight they were impregnable. The Jebusites mocked at David's siege, as thinking their city impregnable⁸; but God was with David and he took it. He and his successors fortified it yet more, but its true defence was that the Lord was round about His

people⁹, and when He withdrew His protection, then this natural strength was but their destruction, tempting them to resist first the Chaldeans, then the Romans. Human strength is but a great crash, falling by its own weight and burying its owner. "This threefold cry¹⁰, from three parts of the city, had a fulfillment before the destruction by the Romans. In the lower part of the city Simon tyrannized, and in the middle John raged, and there was a great crashing from the hills, i.e., from the temple and citadel where was Eleazar, who stained the very altar of the temple with blood, and in the courts of the Lord made a pool of blood of divers corpses." "In the assaults of an enemy the inhabitants are ever wont to flee to the tops of the hills, thinking that the difficulty of access will be a hindrance to him, and will cut off the assaults of the pursuers. But when God smiteth, and requirerth of the despisers the penalties of their sin, not the most towered city nor impregnable circuits of walls, not height of hills, or rough rocks, or pathless difficulty of ground, will avail to the sufferers. Repentance alone saves, softening the Judge and allaying His wrath, and readily inviting the Creator in His inherent goodness to His appropriate gentleness. Better is it, with all our might to implore that we may not offend Him. But since human nature is prone to evil, and in many things we all offend, let us at least by repentance invite to His wonted clemency the Lord of all, Who is by nature kind."

11. Howl, ye inhabitants of Maktesh, lit. Mortar¹¹, "in which," S. Jerome says, "corn is pounded; a hollow vessel, and fit for the use of medical men, in which properly ptisans are wont to be beaten (or made). Striking is it, that Scripture saith not, 'who dwell in the valley or in the alley,' but who dwell in the mortar, because as corn, when the pestle striketh, is bruised, so the army of the enemy shall rush down upon you¹²." The place intended is probably so much of the valley of the Tyropeon, which intersected Jerusalem from North to South, as was en-

laid in 1257, to the north of the Armenian property, large stones were discovered, and also further to the East, in the new convent of the Daughters of Zion." Pierotti pp. 33, 34.

¹ See 2 Kgs vii. 1. Neh. xiii. 16, 19.

² Chr. xxxiii. 14.

³ Jos. de B. J. v. 4. 2.

⁴ Neh. xi. 9. E. V. "was second over the city" on account of the absence of the article, the על העיר.

⁵ כשנה. I prefer taking it, as in a sort of opposition, as Ewald does, Lehrb. n. 287, l. p. 734. ed. 8.

⁶ 2 Kings xxii. 14. 2 Chr. xxxiv. 22. It is called by Josephus ἀλλή, "another" city, Ant. xv. 11, 5.

⁹ Jer. xxxi. 39.

¹⁰ Not, as some, "a cry of destruction" as in Is. xv. 5. Isaiah has indeed the words וקצת שבר "cry of destruction," but here שבר, יללה, צעקה are plainly parallel to one another.

¹¹ 2 Sam. v. 6.

¹² Ps. cxxv. 2.

¹³ From Rup.

¹⁴ S. Cyr.

¹⁵ S. James iii. 2.

¹⁶ Prov. xxvii. 22. It is also a proper name in Jud. xv. 19, since Lehi in which it was situated ('אשר בלח'), was a proper name, Ib. and 9, and 14.

¹⁷ S. Jer.

Before
CHRIST
cir. 630.

12 And it shall come to pass at that time, that I will search Jerusalem with

candles, and punish the men that are [†]settled on their lees: ^{*}that say in

Before
CHRIST
cir. 630.

[†]Heb. *curdled*, or, *thickened*.
^{*}Jer. 48. 11. Amos 6. 1. ^{*}Ps. 94. 7.

closed by the second wall, on the North, and the first wall on the South. The valley ¹"extended as far as the fountain of Siloam," and united with the valley of Jehoshaphat a little below Ophel. It was ²"full of houses," and, from its name as well as from its situation, it was probably the scene of petty merchandise, where the occasions in which men could and did break the law and offend God, were the more continual, because they entered into their daily life, and were a part of it. The sound of the pestle was continually heard there; another sound should thereafter be heard, when they should not bruise, but be themselves bruised. The name *Maktesh* was probably chosen to express how their false hopes, grounded on the presence of God's temple among them while by their sins they profaned it, should be turned into true fears. They had been and thought themselves *Mikdash*, "a holy place, sanctuary;" they should be *Maktesh*, wherein all should be utterly bruised in pieces.

⁴"Whoso considereth the calamities of that siege, and how the city was pressed and hemmed in, will feel how aptly he calls them the inhabitants of a mortar; for, as grains of corn are brought together into a mortar, to the end that, when the pestle descendeth, being unable to fly off, they may be bruised, so the people flowing together, out of all the countries of Judaea, was narrowed in by a sudden siege, and through the savage cruelty of the above leaders of the sedition, was unutterably tortured from within, more than by the enemy without."

For all the merchant people [lit. the people of Canaan] are cut down; i.e., ⁵they who in deeds are like the people of Canaan," according to that, ⁶*Thou art of Canaan and not of Judah*, and, ⁷*Thy father is an Amorite and thy mother a Hittite*. So our Lord says to the reprobate Jews, ⁸*Ye are of your father the devil*.

All they that bear [lit. ⁹all laden with] silver are cut off. The silver, wherewith they lade themselves, being gotten amiss, is a load

upon them, weighing them down until they are destroyed.

12. *I will search* [lit. *diligently*]. The word is always used of a minute diligent search, whereby places, persons, things, are searched and sifted one by one in every corner, until it be found whether a thing be there or no¹⁰. Hence also of the searching out of every thought of the heart, either by God¹¹, or in repentance by the light of God¹².

Jerusalem with candles: so that there should be no corner, no lurking-place so dark, but that the guilty should be brought to light. The same diligence, which Eternal Wisdom used, to seek and to save that which was lost, ¹³*lighting a candle and searching diligently*, till it find each lost piece of silver, the same shall Almighty God use that no hardened sinner shall escape. ¹⁴"What the enemy would do, using unmingled phrensy against the conquered, that God fitteth to His own Person, not as being Himself the Doer of things so foreign, but rather permitting that what comes from anger should proceed in judgment against the ungodly." It was an image of this, when, at the taking of Jerusalem by the Romans, they ¹⁵"dragged out of common sewers and holes and caves and tombs, princes and great men and priests, who for fear of death had hid themselves." How much more in that Day when the secrets of all hearts shall be revealed by Him Who ¹⁶*searcheth the hearts and reins, and to Whose Eyes¹⁷, which are like flaming Fire, all things are naked and open!* The candles wherewith God searcheth the heart, are men's own consciences¹⁸, His Own revealed word¹⁹, the lives of true Christians²⁰. These, through the Holy Ghost in each, may enlighten the heart of man, or, if he takes not heed, will rise in judgment against him, and shew the falsehood of all vain excuses. ²¹"One way of escape only there is. If we judge ourselves, we shall not be judged. I will search out my own ways and my desires, that He Who shall search out Jerusalem with candles, may find nothing in me, unsought and unsifted.

¹ See Signor Pierotti's map.

² Jos. B. J. v. 4. 1.

³ The two words do so occur in an epistle of the Samaritans (Cellar. Epist. Sichem. p. 26) Ges.

⁴ S. Jer. ⁵ Ch. ⁶ Hist. of Susannah 56.

⁷ Ezek. xvi. 3. See also on Hosea xii. 7, ab. p. 121.

⁸ S. John viii. 44.

⁹ A passive adj. (קטיל from קטר). As an act. adj. (קטר from קטר) it would rather imply that they cast it on others.

¹⁰ Nil, of Esau by enemies Ob. 6, Pih., for Laban's

idols, Gen. xxxi. 35; for Joseph's cup, Ib. xlv. 12; for David in hiding places, 1 Sam. xxiii. 23; Anab's house, 1 Kgs. xx. 6; for worshippers of God in Baal's temple, 2 Kgs. x. 23; in Caves of Carmel, Am. ix. 3. (See vol. i. pp. 330-333); Divine wisdom Pr. ii. 4, God's ways, Ps. lxxvii. 7. The form is intensive here. ¹¹ Pr. xx. 27. ¹² Lam. iii. 40.

¹³ S. Luke xv. 8.

¹⁴ S. Jer. See Jos. de B. J. vi. 94. vii. 2 fin.

¹⁵ Ps. vii. 9, xxvi. 2, Jer. xl. 20, xvii. 10, xx. 12, Rev.

ii. 23. ¹⁶ Ib. i. 14. ¹⁷ Prov. xx. 27.

¹⁸ Ps. cxix. 104. Pr. vi. 23. 2 Pet. i. 19.

²⁰ Phil. ii. 15. ²¹ S. Bern. Serm. 55 in Cant.

Before
CHRIST
cfr. 626.

their heart, The LORD
will not do good, neither
will he do evil.

13 Therefore their

For He will not twice judge the same thing. Would that I might so follow and track out all my offences, that in none I need fear His piercing Eyes, in none be ashamed at the light of His candles! Now I am seen, but I see not. At hand is that Eye, to Whom all things are open, although Itself is not open. Once ¹ *I shall know, even as I am known.* Now *I know in part*, but I am not known in part, but wholly."

The men that are settled on their lees, stiffened and contracted². The image is from wine which becomes harsh, if allowed to remain upon the lees, unremoved. It is drawn out by Jeremiah³, *Moab hath been at ease 'from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed.* So they upon whom no changes come, fear not God⁴. The lees are the refuse of the wine, yet stored up (so the word⁶ means) with it, and the wine rests, as it were, upon them. So do men of ease rest in things defiled and defiling, their riches or their pleasure, which they hoard up, on which they are bent, so that they "lift not their mind to things above, but, darkened with foulest desires, are hardened and stiffened in sin."

That say in their heart, not openly scoffing, perhaps thinking that they believe; but people do believe as they love. Their most inward belief, the belief of their heart and affections, what they wish, and the hidden spring of their actions, is, *The Lord will not do good, neither will He do evil.* They act as believing so, and by acting inure themselves to believe it. They think of God as far away, ⁸ *Is not God in the height of heaven? And behold the height of the stars, how high they are! And thou sayest, How doth God know? Can He judge through the dark cloud? Thick clouds are a covering to Him, that He seeth not; and He walketh in the circuit of heaven.* ⁹ *The ungodly in the pride of his heart (thinketh); He will not enquire; all his devices (speak), There is no God. Strong are his ways at all*

¹ 1 Cor. xiii. 12.

² קפץ is used in two cases of the (as it were) congealing of the waves when they stood on an heap Ex. x. 8; of the curdling into cheese Job x. 10. Jon. paraphrases "who are tranquil in their possessions." The Arabic authorities, Abulw. Tanch. David B. Abr. agree in the sense "congealed," and do not call in the Arab. קפץ which is primarily "dried," then is used of the wrinkling of a cloth in drying, or of the face of the old, not "contracted" as Ges. On Zech. xiv. 6, see *ibid.*

goods shall become a booty, and their houses a desolation: they shall also build houses, but 'not in-

Before
CHRIST
cfr. 626.

¹ Deut. 28. 30, 39.
² Amos 5. 11.

times; on high are Thy judgments out of his sight. ¹⁰ *They slay the widow and the stranger, and murder the fatherless, and they say, The Lord shall not see, neither shall the God of Jacob regard it.* ¹¹ *Such things they did imagine and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not.* ¹² *Faith without works is dead.* Faith which acts not dies out, and there comes in its stead this other persuasion, that God will not repay. There are more Atheists than believe themselves to be such. These act as if there were no Judge of their deeds, and at last come, themselves to believe that God will not punish¹³. What else is the thought of all worldlings, of all who make idols to themselves of any pleasure or gain or ambition, but "God will not punish?" "God cannot punish the [wrongful, selfish,] indulgence of the nature which He has made." "God will not be so precise." "God will not punish with everlasting severance from Him, the sins of this short life." And they see not that they ascribe to God, what He attributes to idols i.e., not-gods. ¹⁴ *Do good or do evil, that we may be dismayed and behold it together.* ¹⁵ *Be not afraid of them; for they cannot do evil, neither also is it in them to do good.* These think not that God does good; for they ascribe their success to their own diligence, wisdom, strength, and thank not God for it. They think not that He sends them evil. For they defy Him and His laws, and think that they shall go unpunished. What remains but that He should be as dumb an idol as those of the heathen?

13. *Therefore their goods*, lit. *And their strength.* It is the simple sequel in God's Providence. It is a continued narrative. God will visit those who say, that God does not interfere in man's affairs, and, it shall be seen ¹⁶ *whose words shall stand, God's or their's.* All which God had threatened in the law shall be fulfilled. God, in the fulfillment of the punishment, which He had foretold in the law¹⁷, would vindicate not only His present Providence, but His continual gov-

³ Jer. xlviii. 11.

⁴ שמרים.

⁵ Job xxii. 12-14.

⁶ Ps. x. 4, 5.

⁷ Wisd. ii. 21-22.

⁸ Is. v. 19. Mal. ii. 17.

⁹ Is. xli. 23. Perhaps Zeph. meant to suggest this by using words which God by Isaiah had used of idols.

¹⁰ Jer. x. 5.

¹¹ Lev. xxvi. 32, 33. Deut. xxviii.

¹² See Ps. lv. 19.

¹³ Dion.

¹⁴ Ib. xciv. 5, 6.

¹⁵ S. Jas. ii. 20.

¹⁶ Ib. xlii. 23.

Before
CHRIST
cir. 626.

habit them; and they shall
plant vineyards, but ^a not
drink the wine thereof.

^a Mic. 6. 15.

ernment of His own world. All which is strength to man, shall the rather fail, because it is strength, and they presume on it and it deceives them. Its one end is to become a prey of devils. Riches, learning, rule, influence, power, bodily strength, genius, eloquence, popular favor, shall all fail a man, and he, when stripped of them, shall be the more lured because he gathered them around him. ¹ "Wealth is ever a runaway and has no stability, but rather intoxicates and inclines to revolt and has unsteady feet. Exceeding folly is it to think much of it. For it will not rescue those lying under the Divine displeasure, nor will it free any from guilt, when God decreeth punishment, and bringeth the judgment befitting on the transgressors. How utterly useless this eagerness after wealth is to the ungodly, he teacheth, saying, that *their strength shall be a prey to the Chaldean.*"

And their houses a desolation. ¹ "For they are, of whom it may be said very truly, ² *This is the man that took not God for his strength, but trusted unto the multitude of his riches, and strengthened himself in his wickedness.* But if indeed their houses are adorned costlily, they shall not be theirs, for they shall be burned, and themselves go into captivity, leaving all in their house, and deprived of all which would gladden. And this God said clearly to the king of Judah by Jeremiah, ³ *Thou hast builded thyself a large house and wide chambers, ceiled with cedar, and painted with vermilion. Shall thou reign because thou clovest thyself with cedar?*" ⁴ "As the house of the body is the bodily dwelling, so to each mind its house is that, wherein through desire it is wont to dwell," and desolate shall they be, being severed for ever from the things they desired, and for ever deserted by God. *They shall also build houses but not inhabit them, as the rich man said to his soul, ⁵ Soul, thou hast much goods laid up for many years.—Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?* Before the siege by the Romans, Jerusalem and the temple had been greatly beautified, only to be destroyed. *And they shall plant vineyards, but not drink the wine thereof.* This is the woe, first pronounced in the law ⁶ often repeated and ever found true. Wickedness makes joy its end, yet never finds it, seeking it where it is not, out of God.

14. *The great Day of the Lord is near.* The

¹ S. Cyr.

² Jer. xxii. 14, 15.

³ S. Luke xii. 19, 20.

⁴ Ps. lli. 7.

⁵ S. Greg. Mor. viii. 14.

⁶ Deut. xxviii. 39.

14 ^a The great day of the LORD is near, it is ^{Before} ^{CHRIST} ^{cir. 626.} near, and hasteth greatly, ^a Joel 2. 1, 11.

Prophet again expands the words of Joel, accumulating words expressive of the terrors of that Day, shewing that though ¹ *the great and very terrible Day of the Lord, a day* (Joel had said ²) *of darkness and gloominess, of clouds and of thick darkness, which was then coming and nigh at hand* ³, had come and was gone, it was only a forerunner of others; none of them final; but each, because it was a judgment and an instance of the justice of God, an earnest and forerunner of other judgments to the end. Again, *a great Day of the Lord was near.* This Day had itself, so to speak, many hours and divisions of the day. But each hour tolleth the same knell of approaching doom. Each calamity in the miserable reigns of the sons of Josiah was one stroke in the passing-bell, until the destruction of Jerusalem by the Chaldeans, for the time closed it. The judgment was complete. The completeness of that excision made it the more an image of every other like day until the final destruction of all which, although around or near to Christ, shall in the Great Day be found not to be His, but to have rejected Him. ⁴ "Truly was vengeance required, ⁵ *from the blood of righteous Abel to the blood of Zechariah, whom they slew between the temple and the Altar, and at last when they said of the Son of God, ⁶ His blood be upon us and upon our children, they experienced a bitter day, because they had provoked the Lord to bitterness; a Day, appointed by the Lord, in which not the weak only but the mighty shall be bowed down, and wrath shall come upon them to the end. For often before they endured the wrath of the Lord, but that wrath was not to the uttermost. What need now to describe how great calamities they endured in both captivities, and how they who rejected the light of the Lord, walked in darkness and thick darkness, and they who would not hear the trumpet of the solemn feast-days, heard the shout of the enemy. But of the fenced cities and lofty corner-towers of Judea, which are till now destroyed even to the ground, the eyes, I deem, can judge better than the ears. We especially, now living in that province, can see, can prove what is written. We scarcely discern slight traces of ruins of what once were great cities. At Shiloh, where was the tabernacle and ark of the testament of the Lord, scarcely the foundations of the altar are shewn. Rama and Bethoron and the other noble cities built by Solomon,*

⁷ Joel ii. 31.

⁸ S. Jer.

⁹ Ib. 2.

¹⁰ Ib. 1.

¹¹ S. Matt. xxiii. 35.

¹² Ib. xxvii. 25.

Before
CHRIST
cir. 626.

even the voice of the day
of the LORD: the mighty
man shall cry there bit-
terly.

are shewn to be little villages. Let us read Josephus and the prophecy of Zephaniah; we shall see his history before our eyes. And this must be said not only of the captivity, but even to the present day. The treacherous husbandmen, having slain the servants, and, at last, the Son of God, are prevented from entering Jerusalem, except to wail, and they purchase at a price leave to weep the ruin of their city, so that they who once bought the Blood of Christ, buy their tears; not even their tears are costless. You may see on the day that Jerusalem was taken and destroyed by the Romans, a people in mourning come, decrepit old women and old men, in aged and ragged wretchedness, shewing in their bodies and in their guise the wrath of the Lord. The hapless crowd is gathered, and amid the gleaming of the Cross of Christ, and the radiant glory of His Resurrection, the standard also of the Cross shining from Mount Olivet, you may see the people, piteous but unpitied, bewail the ruins of their temple, tears still on their cheeks, their arms livid and their hair dishevelled, and the soldier asketh a guerdon, that they may be allowed to weep longer. And doth any, when he seeth this, doubt of the day of trouble and distress, the day of darkness and gloominess, the day of clouds and thick darkness, the day of the trumpet and alarm? For they have also trumpets in their sorrow, and, according to the prophecy, the voice of the solemn feast-day is turned into mourning. They wail over the ashes of the Sanctuary and the altar destroyed, and over cities once fenced, and over the high towers of the temple, from which they once cast headlong James the brother of the Lord."

But referring the Day of the Lord to the end of the world or the close of the life of each, it too is near; near, the prophet adds to impress the more its nearness; for it is at hand to each; and when eternity shall come, all time shall seem like a moment, ¹ *A thousand years, when past, are like a watch in the night*; one fourth part of one night.

And hasteth greatly. For time whirls on more rapidly to each, year by year, and when God's judgments draw near, the tokens of them thicken, and troubles sweep one over the other, events jostle against each other. *The voice of the day of the Lord.* That Day, when it cometh, shall leave no one in doubt

15 ¹ That day is a day
of wrath, a day of trouble
and distress, a day of
wasteness and desolation,

Before
CHRIST
cir. 626.

¹ Isai. 22. 5.
Jer. 30. 7.
Joel 2. 2, 11.
Amos 6. 18.
ver. 18.

what it meaneth; it shall give no uncertain sound, but shall trumpet-tongued, proclaim the holiness and justice of Almighty God; its voice shall be the Voice of Christ, which ² *all that are in the graves shall hear and come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.*

The mighty men shall cry there bitterly; for ³ bitter is the remembrance of death to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things; and ⁴ There is no mighty man that hath power over the spirit to retain the spirit; neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it. Rather, wrath shall come upon ⁵ the kings of the earth, and the great men and the rich men and the mighty men, and they shall will to hide themselves from the Face of Him that sitteth on the Throne and from the wrath of the Lamb; for the great Day of His wrath is come: and who shall be able to stand?

The mighty men shall cry there bitterly. The prophet has spoken of time, the day of the Lord. He points out the more vividly the unseen sight and place, there; so David says, ⁶ *There they feared a fear.* He sees the place; he hears the bitter cry. So nigh is it in fact; so close the connection of cause and effect, of sin and punishment. There shall be a great and bitter cry, when there shall be no place for repentance. It shall be a ⁷ mighty cry, but mighty in the bitterness of its distress. ⁸ *Mighty men shall be mightily tormented*, i. e., those who have been mighty against God, weak against Satan, and shall have used their might in his service.

15. *A day of wrath*, in which all the wrath of Almighty God, which evil angels and evil men have treasured to them for that day, shall be poured out: the day of wrath, because then they shall be brought face to face before the Presence of God, but thenceforth they shall be cast out of it for ever.

A day of trouble and distress. Both words express, how anguish shall narrow and hem them in; so that there shall be no escape; above them, God displeased; below, the flames of Hell; around, devils to drag them away, and Angels casting them forth in bundles to burn them; without, the books which

¹ Ps. xc. 4.

² Eccius. xlii. 1.

³ Rev. vi. 15-17.

⁴ 8. John v. 28, 29.

⁵ Eccl. viii. 8.

⁶ Ps. xiv. 5.

⁷ The Arab. word, *صراخ*, is used of "a loud shrill cry." It occurs only here and (Hif.) in Is. xlii. 12.

⁸ Wisd. vi. 6.

Before
CHRIST
cir. 620.

a day of darkness and gloominess, a day of clouds and thick darkness,

* Jer. 4. 19.

16 A day of *the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring

distress upon men, that they shall *walk like blind men, because they have sinned against the LORD: and ^btheir blood shall be poured out as dust, and their flesh ^aas the dung.

Before
CHRIST
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* Deut. 28. 29.
Isai. 59. 10.

^b Ps. 79. 3.

^a Ps. 83. 10.
Jer. 9. 22.
& 16. 4.

shall be opened; and within, conscience leaving them no escape.

A day of wasteness and desolation, in which all things shall return to their primeval void, before the Spirit of God brooded upon the face of the waters, His Presence being altogether withdrawn.

A day of darkness and gloominess; for sun and moon shall lose their brightness, and no brightness from the Lamb shall shine upon the wicked, but they shall be driven into outer darkness.

A day of clouds and thick darkness, hiding from them the Face of the Sun of Righteousness, and covering Him, so that their prayers should not pass through¹.

16. A day of the trumpet and alarm², i. e., of the loud blast of the trumpet, which sounds alarm and causes it. The word³ is especially the shrill loud noise of the trumpet (for sacred purposes in Israel itself, as ruling all the movements of the tabernacle and accompanying their feasts); then also of the "battle cry." They had not listened to the voice of the trumpet, as it called them to holy service; now they shall hear *'the voice of the Archangel and the trump of God.*

Against the high towers, lit. corners⁴, and so corner-towers. This peculiarity describes Jerusalem, whose walls ^awere made artificially standing in a line curved inwards, so that the flanks of assailants might be exposed." By this same name⁵ are called the mighty men and chiefs of the people, who, humanly speaking, hold it together and support it; on these chiefs in rebellion against God, whether devils or evil men, shall punishment greatly fall.

17. I will bring distress upon men. I will

hem them in, in anguish on all sides. God Himself shall meet them with His terrors, wherever they turn. ⁸I will hem them in, that they may find it so.

That they shall walk like blind men, utterly bereft of counsel, seeing no more than the blind which way to turn, grasping blindly and frantically at anything, and going on headlong to their own destruction. So God forewarned them in the law; ⁹Thou shalt grope at noon day, as the blind gropeth in darkness; and Job, of the wicked generally, ¹⁰They meet with the darkness in the day-time, and grope in the noon-day as in the night; and, ¹¹They grope in the dark without light, and He maketh them to stagger like a drunken man; and Isaiah foretelling of those times, ¹²We grope for the wall, as the blind; and we grope, as if we had no eyes; we stumble in the noon-day as in the night. Because they have sinned against the Lord, and so He hath turned their wisdom into foolishness, and since they have despised Him, He hath made them objects of contempt¹³. Their blood shall be poured out like dust, as abundant and as valueless; utterly disregarded by Him, as Asaph complains, ¹⁴their blood have they shed like water; contemptible and disgusting as what is vilest; their flesh¹⁵ as the dung, refuse, decayed, putrefied, offensive, enriching by its decay the land, which had been the scene of their luxuries and oppressions. Yet the most offensive disgusting physical corruption is but a faint image of the defilement of sin. This punishment, in which the carrion-remains should be entombed only in the bowels of vultures and dogs, was especially threatened to Jehoiakim; ¹⁶He shall be buried with the burial of an ass, dragged and cast forth beyond the gates of Jerusalem.

ments, And He shall hem thee in, in all thy gates. Deut. xxviii. 52.

⁸ Ib. 29. ¹⁰ Job v. 14. ¹¹ Ib. xii. 25. ¹² Is. lix. 10.

¹³ 1 Sam. ii. 30.

¹⁴ Ps. lxxix. 3. שֶׁפֶךְ is used of the pouring out both liquids and solids.

¹⁵ Insulated as the use is, לֶחֶם must have had the meaning of the Arab. لَحْم "flesh." So LXX Ch. Vulg. Syr. David B. Abr. Abulw. Tanch., Anon-Arab. Tr., retain the word in Arabic; Abulw. notices that "the Heb. is akin to the Arabic word." Tanch. cites Job vi. 7. ¹⁶ Jer. xxii. 19.

¹ Lam. iii. 44.

² "Alarm" seems to be used in the sense of "sounding alarm" alarm.

³ תְּרִיקָה. ⁴ 1 Thess. iv. 16. ⁵ See E. M. on iii. 6. It is the corner of a house, of a street, of a court, a city. Hence "the gate of the corner," 2 Kgs. xiv. 13, 2 Chr. xxvi. 9, Jer. xxxi. 38. In 2 Chr. xxvi. 15, בָּמֹת cannot be "battlements" (as Ges. &c.) since the engines were erected upon them. Neither then here is there any ground to invent a new meaning for the word.

⁶ Tac. Hist. v. 11. Jos. de B. J. v. 5. 3.

⁷ Jud. xx. 2. 1 Sam. xiv. 38, Is. xix. 13. Zech. x. 4.

⁸ Jer. x. 18. Moses had said this of His instru-

Before
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18 ^a Neither their silver
nor their gold shall be able
to deliver them in the day
of the LORD's wrath; but
the whole land shall be

^a Prov. 11. 4.
Ezek. 7. 19.

devoured by the fire of
his jealousy: for 'he shall
make even a speedy rid-
dance of all them that
dwell in the land.

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^a ch. 3. 8.
^b ver. 2. 3.

18. *Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath.* Gain unjustly gotten was the cause of their destruction. For, as Ezekiel closes the like description; "¹They shall cast their silver into the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls nor fill their bowels: because it is the stumbling block of their iniquity." Much less shall any possession, outward or inward, be of avail in the Great Day; since in death the rich man's ²pomp shall not follow him, and every gift which he has misused, whether of mind or spirit, even the knowledge of God without doing His Will, shall but increase damnation. "Sinners will then have nothing but their sins."

Here the prophet uses images belonging more to the immediate destruction; at the close the words again widen, and belong, in their fullest literal sense, to the Day of Judgment. *The whole land, rather, as at the beginning, the whole earth shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land: rather, He shall make an utter, yea altogether, a terrific destruction of all the dwellers of the earth.* What Nahum had foretold of Nineveh³, *He shall make the place thereof an utter consumption*, that Zephaniah foretells of all the inhabitants of the world. For what is this, *the whole earth shall be devoured by the fire of His jealousy*, but what S. Peter says, ⁶*the earth also and the works that are therein shall be burned up?* And what is that he says, *He shall make all the dwellers of the earth an utter, yea altogether a hasty destruction*, but a general judgment of all, who belong to the world, whose home, citizenship, whose whole mind is in the world, not as true Christians, who are strangers and pilgrims here, and their ⁷*citizenship is in Heaven?* These God shall make an utter, terrific, speedy destruction, a living death, so that they shall at once both be and not be; be, as continued in being; not be, as having no life of God, but only a continued death in misery. And this

¹ Ezek. vii. 19.

² Ps. xlix. 17.

³ אֵין "nothing but."

⁴ גְּבוּלָהּ unites here the senses of terror and destruction, as in Ps. civ. 29. *Thou hidest Thy face, they are troubled, גְּבוּלָהּ and perish; Is. lxxv. 23, they*

shall be through the jealousy of Almighty God, that Divine quality in Him, whereby He loves and wills to be loved, and endures not those who give to others the love for which He gave so much and which is so wholly due to Himself Alone. "⁸Thou demandest my love, and if I give it not, art wroth with me, and threatenest me with grievous woes. Is it then a slight woe to love Thee not?" What will be that anger, which is Infinite Love, but which becomes, through man's sin, Hate?

II. Having set forth the terrors of the Judgment Day, the prophet adds an earnest call to repentance; and then declares how judgments, forerunners of that Day, shall fall, one by one, on those nations around, who know not God, and shall rest upon Nineveh, the great beautiful ancient city of the world. "⁹See the mercy of God. It had been enough to have set before the wise the vehemence of the coming evil. But because He willeth not to punish, but to alarm only, Himself calleth to repentance, that He may not do what He threatened." "¹⁰Having set forth clearly the savageness of the war and the greatness of the suffering to come, he suitably turns his discourse to the duty of calling to repentance, when it was easy to persuade them, being terrified. Forsometimes when the mind has been numbed, and exceedingly bent to evil, we do not readily admit even the will to repent, but fear often drives us to it, even against our will. He calls us then to friendship with Himself. For as they revolted, became aliens, serving idols and giving up their mind to their passions, so they would, as it were, retrace their steps, and lay hold of the friendship of God, choosing to serve Him, nay and Him Alone, and obey His commandments. Wherefore while we have time, while the Lord, in His forbearance as God, gives way, let us enact repentance, supplicate, say weeping, "¹¹remember not the sins and offences of my youth; let us unite ourselves with Him by sanctification and sobriety. So shall we be sheltered in the day of wrath, and wash away the stain of our falls, before the Day of the Lord come

shall not bear לְבָהֳלָהּ for destruction, | לֹא יִנָּעוּ רִיק.

⁵ See ab. on Nahum i. 8. p. 134.

⁶ 2 Pet. iii. 13.

⁷ Heb. xi. 13. Phil. iii. 20.

⁸ S. Aug. Conf. i. 5. p. 3. Oxf. Tr.

⁹ S. Jer.

¹⁰ S. Cyr.

¹¹ Ps. xxv. 7.

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CHAPTER II.

- 1 *An exhortation to repentance.*
4 *The judgment of the Philistines, 8 of Moab and Ammon, 12 of Ethiopia and Assyria.*

upon us. For the Judge will come, He will come from heaven at the due season, and will reward each according to his work."

1. *Gather yourselves together, yea gather together*¹, rather, *Sift yourselves, yea sift*². The exact image is from gathering stubble or dry sticks, which are picked up one by one, with search and care. So must men deal with the dry and withered leaves of a past evil life. The English rendering however comes to the same meaning. We use, "collect one's self" for bringing one's self, all one's thoughts, together, and so, having full possession of one's self. Or *gathering ourselves* might stand in contrast with being "abroad," as it were, out of ourselves amid the manifoldness of things seen. "Thou who, taken up with the business of the world, hurriest to and fro amid divers things, return to the Church of the saints, and join thyself to their life and assembly, whom thou seest to please God, and bring together the dislocated members of thy soul, which now are not knit together, into one frame of wisdom, and cleave to its embrace." *Gather yourselves* into one, wherein ye have been scattered; to the One God, from Whom they had wandered, seeking pleasure from His many creatures; to His one fold and Church, from which they had severed themselves outwardly by joining the worship of Baal, inwardly, by serving him and his abominable rites; joining and joined to the assembly of the faithful, by oneness of faith and life.

In order to repent, a man must know himself thoroughly; and this can only be done by taking act by act, word by word, thought by thought, as far as he can, not in a confused heap or mass, as they lie in any man's conscience, but one by one, each picked up apart, and examined, and added to the sear unfruitful heap, plucking them as it were, and gathering them out of himself, that so they may, by the Spirit of burning, the fire of God's Spirit kindling repentance, be burned up, and not the sinner himself be fuel for fire with them. The word too is intensive,

¹ The Eng. Vers. follows the LXX Ch. Syr., S. Jer., which render "Gather yourselves together," as if, from the first meaning, "gather dry sticks or stubble" it came to signify "gather" generally, and thence, in the reflective form, "gather yourselves together."

² The word is first used of gathering dry stubble together (Ex. v. 7, 12), then of "dry sticks" one by one (Nu. xv. 32, 33, 1 Kgs xvii. 10, 12). A heathen speaks of "gathering out thorns" (*ἐξάραβίζειν*) i. e., minutely examining and bringing out to light every fault. (Cic. ad Att. vi. 6. 2.) And another writes to his steward, "Shalt thou with stronger hand pull

*GATHER yourselves together, yea, gather together, O nation || not desired;

Before
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*Joel 2. 16.
| Or, not
desirous.

"Gather together all which is in you, thoroughly, piece by piece" (for the sinner's whole self becomes chaff, dry and empty). To use another image, "Sift yourselves thoroughly, so that nothing escape, as far as your diligence can reach, and then—*And gather on*, i. e., "glean on;" examine yourselves, "not lightly and after the manner of dissemblers before God," but repeatedly, gleaning again and again, to see if by any means anything have escaped: continuing on the search and ceasing not. The first earnest search into the soul must be the beginning, not the end. Our search must be continued, until there be no more to be discovered, i. e. when sin is no more, and we see ourselves in the full light of the Presence of our Judge. For a first search, however diligent, never thoroughly reaches the whole deep disease of the whole man; the most grievous sins hide other grievous sins, though lighter. Some sins flash on the conscience, at one time, some at another; so that few, even upon a diligent search, come at once to the knowledge of all their heaviest sins. When the mist is less thick, we see more clearly what was before one dark dull mass of imperfection and misery. "Spiritual sins are also with difficulty sifted, (as they are), by one who is carnal. Whence it happens, that things in themselves heavier he perceives less or very little, and conscience is not grieved so much by the memory of pride or envy, as of impurities and crimes." So having said, "Sift yourselves through and through," he says, "sift on." A diligent sifting and search into himself must be the beginning of all true repentance and pardon. "What remains, but that we give ourselves wholly to this work, so holy, and needful? *Let us search and try our ways and our doings*, and let each think that he has made progress, not if he find not what to blame, but if he blame what he finds. Thou hast not sifted thyself in vain, if thou hast discovered that thou needest a fresh sifting; and so often has thy search not failed thee, as thou judgest that it must be renewed. But

out thorns from my field, or I from my mind?" Hor. Ep. i. 14. 4. ³S. Jer. ⁴S. Bern. de Cons. c. 6.

⁵ Id. Serm. 58. in Cant. fin.

⁶ Lam. iii. 40. The two words, *search* and *try*, חָפַר, חָקַר are both used of a deep search of a thing which lies deep and hidden. Both originally mean "dig." Both are used of a Divine knowledge of the inmost soul: the former of the mind as enlightened by God (Prov. xx. 27), the latter of God's searching it out Himself (Jer. xvii. 10. Ps. xlv. 22 (21) cxxxix. 1. Job xlii. 9, and of the Divine Wisdom, Job xxviii. 27.

Before
CHRIST
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2 Before the decree
bring forth, *before* the day
pass ^bas the chaff, before
^cthe fierce anger of the
LORD come upon you,
before the day of the
LORD's anger come upon
you.

if thou ever dost this, when there is need, thou dost it ever. But ever remember that thou needest help from above and the mercy of Jesus Christ our Lord Who is over all, God blessed for ever." The whole course of self-examination then lies in two words of Divine Scripture. And withal he warns them, instead of gathering together riches which shall not be able to deliver them in the day of trouble, to gather themselves into themselves, and so judge themselves thoroughly¹, that they be not judged of the Lord².

O nation not desired³, i. e., having nothing in itself to be desired or loved, but rather, for its sin, hateful to God. God yearneth with pity and compassion over His creatures; He ⁴hath a desire to the work of His Hands. Here Israel is spoken to, as what he had made himself, hateful to God by his sins, although still an object of His tender care, in what yet remained to him of nature or grace which was from Himself.

2. Before the decree bring forth. God's word is full (as it were) of the event which it foretelleth; it contains its own fulfillment in itself, and travaileth until it come to pass, giving signs of its coming, yet delaying until the full time. Time is said to bring forth what is wrought in it. Thou knowest not, what a day shall bring forth.

Before the day pass as the chaff, or, parenthetically, like chaff the day passeth by. God's counsels lie wrapt up, as it were, in the womb of time, wherein He hides them, until the moment which He has appointed, and they break forth suddenly to those who look not for them. The mean season is given for repentance, i. e., the day of grace, the span of repentance still allowed, which is continually whirling more swiftly by; and woe, if it

Before
CHRIST
cir. 630.

3 ^aSeek ye the LORD,
^aall ye meek of the earth,
which have wrought his
judgment; seek righteous-
ness, seek meekness: 'it
may be ye shall be hid in
the day of the LORD's
anger,

^aPs. 103. 4.
Amos 5. 6.
^aPs. 76. 9.
^aJoel 2. 14.
Amos 5. 15.
Jonah 3. 9.

be fruitless as chaff! Those who profit not by it shall also be as chaff, carried away pitilessly by the whirlwind to destruction. Time, on which eternity hangs, is a slight, uncertain thing, as little to be counted upon, as the light dry particles which are the sport of the wind, driven uncertainly hither and thither. But when it is passed, then cometh, not to them, but upon them, from Heaven, overwhelming them, ^babiding upon them, not to pass away, the heat of the anger of Almighty God. This warning he twice repeats, to impress the certainty and speed of its coming^c. It is the warning of our Lord, ^dTake heed, lest that day come upon you unawares.

3. Seek ye the Lord. He had exhorted sinners to penitence; he now calls the righteous to persevere and increase more and more. He bids them seek diligently^e, and that with a three-fold call, to seek Him from Whom they received daily the three-fold blessing^f, Father, Son, and Holy Ghost, as he had just before threatened God's impending judgment with the same use of the mysterious number, three. They, whom he calls, were already, by the grace of God, meek, and had wrought His judgment. ^g"Submitting themselves to the word of God, they had done and were doing the judgment of God, judging themselves that they be not judged; the beginning of which judgment is, as sinners and guilty of death, to give themselves to the Cross of the Lord, i. e., to be ^hbaptized in His Death and be buried with Him by Baptism into death; but the perfection of that judgment or righteousness is, to walk in newness of life, as He rose from the dead through the glory of the Father."

ⁱ"Since the meek already have God through grace as the Possessor and Dweller

¹ διακρίνατε, which answers to the intensive form here, "judge yourselves through and through."

² 1 Cor. xi. 31, 32.

³ The E. M. has "or not desirous," the word רָצוֹנָה signifying to long, Gen. xxxi. 30. Ps. lxxxiv.

3. But in both places the object of desire is mentioned, "thy father's house," in Gen., "the courts of the Lord," in the Ps. Israel had strong but bad longings. "Not desirous" would not by itself convey, "having no desire to return to God," or as Ch., "who willeth not to return to the law." The same objection lies, over and above, to the rendering "unashamed," coll. Chald. רָצוֹנָה "turned pale" from

shame, disgrace, horror. Buxt. For there is nothing to limit the "turning pale" to "shame." The root רָצוֹנָה in Heb. only means "longed," Ps. xvii.

12. Job xiv. 15, of which רָצוֹנָה is here the passive. People turn pale from fear or horror, not from shame.

⁴ Job xiv. 15. The word is the same.

⁵ S. John iii. 36.

⁶ S. Luke xvi. 34.

⁷ The Hebrew form is intensive.

⁸ Nu. vi. 23-26.

⁹ Rom. vi. 3, 4.

¹⁰ Gen. xli. 32.

¹¹ Rup.

¹² Dion.

Before
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4 ¶ For ^aGaza shall be
forsaken, and Ashkelon a

^aJer. 47. 4, 5.
Ezek. 25. 15.
Amos 1. 6, 7, 8. Zech. 9. 5, 6.

desolation: they shall

drive out Ashdod ^bat the
noon day, and Ekron shall
be rooted up.

Before
CHRIST
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^bJer. 6. 4,
& 15. 8.

in their heart, how shall they seek Him but that they may have Him more fully and more perfectly, knowing Him more clearly, loving Him more ardently, cleaving to Him more inseparably, that so they may be heard by Him, not for themselves only, but for others?" It is then the same Voice as at the close of the Revelation, ¹the righteous, let him be still more righteous; the holy, let him be still more holy. They are the meek, who are exhorted diligently to seek meekness, and they who had wrought His judgment, who are diligently to seek Righteousness. And since our Lord saith, ²Learn of Me, for I am meek and lowly of heart, He bids ³those who imitated His meekness and did His judgment, to seek the Lord in their meekness. Meekness and Righteousness may be His Attributes, Who is All-gentleness and All-Righteousness, the Fountain of all, wheresoever it is, in gentleness receiving penitents, and, as the *Righteous Judge*, giving the crown of righteousness to those who love Him and keep His commandments, yea He joineth righteousness with meekness, since without His mercy no man living could be justified in His Sight. "God is sought by us, when, of our choice, laying aside all listlessness, we thirst after doing what pleases Him; and we shall do judgment too, when we fulfill His Divine law, working out what is good unshrinkingly; and we shall gain the prize of righteousness, when crowned with glory for well-doing and running the well-reported and blameless way of true piety to God and of love to the brethren; for ⁴love is the fulfilling of the law."

It may be ye shall be hid in the day of the Lord's anger. "Shall these two then scarcely be hid in the day of the Lord's anger? Doth not the Apostle Peter say the very same? ⁷If it first begin at us, what shall be the end of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? So then, although any be meek, although he have wrought the judgment of the Lord, let him ever suspect himself, nor think that he has already attained, since neither can any righteous be saved, if he be judged without mercy." "He saith, it may be; not that there is any doubt that the meek and they who perseveringly seek God, shall then be saved, but, to convey how difficult it is to be saved, and how fear-

ful and rigorous is the judgment of God." To be hid is to be sheltered from wrath under the protection of God; as David says, ⁹In the time of trouble He shall hide me; and, ¹⁰Thou shalt hide them [that trust in Thee] in the secret of Thy presence from the pride of man; Thou shalt keep them secretly in a pavilion from the strife of tongues. And in Isaiah, ¹¹A Man shall be as an hiding-place from the wind, and a covert from the tempest; and, ¹²There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

4. For. As a ground for repentance and perseverance, he goes through Heathen nations, upon whom God's wrath should come. "As Isaiah, Jeremiah, Ezekiel, after visions concerning Judah, turn to other nations round about, and according to the character of each, announce what shall come upon them, and dwell at length upon it, so doth this prophet, though more briefly." And thus under five nations, who lay West, East, South and North, he includes all mankind on all sides, and, again, according to their respective characters toward Israel, as they are alien from, or hostile to the Church; the Philistines¹³, as a near, malicious, infesting enemy; Moab and Ammon¹⁴, people akin to her (as heretics) yet ever rejoicing at her troubles and sufferings; Ethiopians¹⁵, distant nations at peace with her, and which are, for the most part, spoken of as to be brought unto her; Assyria¹⁶, as the great oppressive power of the world, and so upon it the full desolation rests. In the first fulfillment, because Moab and Ammon aiding Nebuchadnezzar, (and all, in divers ways, wronging God's people¹⁷), trampled on His sanctuary, overthrew His temple and blasphemed the Lord, the prophecy is turned against them. So then, before the captivity came, while Josiah was yet king, and Jerusalem and the temple were, as yet, not overthrown, the prophecy is directed against those who mocked at them. *Gaza shall be forsaken.* Out of the five cities of the Philistines, the Prophet pronounces woe upon the same four as Amos¹⁸ before, Jeremiah¹⁹ soon after, and Zechariah²⁰ later. Gath, then, the fifth, had probably remained with Judah since Uziah²¹ and Hezekiah²². In the sentence of the rest, regard is had (as is so frequent in the Old

¹ Rev. xxii. 11.

² S. Jer.

³ Rup.

⁴ Ps. xxvii. 5.

⁵ Ib. v. 6.

⁶ S. Cyr.

⁷ 1 S. Pet. iv. 17, 18.

⁸ Ib. xxxi. 20.

⁹ Ib. ii. 4-7.

¹⁰ S. Matth. xi. 20.

¹¹ Rom. xiii. 10.

¹² Dion.

¹³ Isai. xxxii. 2.

¹⁴ Ib. 8-10.

¹⁵ v. 12.

¹⁶ Is. xvi. 4, Am. i. 13-15. Il. 1-3. Jer. xlviii. 27-30, 42. xlix. 1. Ezek. xx. 3, 6, 8.

¹⁷ Am. i. 6-8. ¹⁸ Jer. xxv. 20.

¹⁹ 2 Chr. xxvi. 6.

²⁰ Zech. ix. 5, 6.

²¹ 2 Kgs xviii. 8.

Testament) to the names of the places themselves, that, henceforth, the name of the place might suggest the thought of the doom pronounced upon it. The names expressed boastfulness, and so, in the Divine judgment, carried their own sentence with them, and this sentence is pronounced by a slight change in the word. Thus 'Azzah (Gaza), strong shall be 'Azzabah, desolated; Ekron, deep-rooting¹, shall Teaker, be uprooted; the Cherethites (cutters off) shall become (Cheroth) diggings; Chebel, the band of the sea coast, shall be in another sense Chebel, an inheritance², divided by line to the remnant of Judah; and Ashdod (the waster³) shall be taken in their might, not by craft, nor in the way of robbers, but driven forth violently and openly in the noon-day.

For Gaza shall be forsaken. Some vicissitudes of these towns have been noted already⁴. The fulfillment of the prophecy is not tied down to time; the one marked contrast is, that the old heathen enemies of Judah should be destroyed, the house of Judah should be restored, and should re-enter upon the possession of the land, promised to them of old. The Philistine towns had, it seems, nothing to fear from Babylon or Persia, to whom they remained faithful subjects. The Ashdodites (who probably, as the most important, stand for the whole⁵) combined with Sanballat, the Ammonites and the Arabians⁶, to hinder the rebuilding of the walls of Jerusalem. Even an army was gathered, headed by Samaria⁷. They gave themselves out as loyal, Jerusalem as rebellious⁸. The old sin remaining, Zechariah renewed the sentence by Zephaniah against the four cities⁹; a prophecy, which an unbeliever also has recognized as picturing the march of Alexander¹⁰. "All the other cities of Palestine having submitted," Gaza alone resisted the conqueror for two or five months. It had come into the hands of the Persians in the expedition of Cambyses against Egypt¹². The Gazzeans having all perished fighting at their posts, Alexander sold the women and children, and re-peopled the city from the neighborhood¹³. Palestine

lay between the two rival successors of Alexander, the Ptolemies and Seleucidae, and felt their wars¹⁴. Gaza fell through mischance into the hands of Ptolemy¹⁵, 11 years after the death of Alexander¹⁶, and soon after, was destroyed by Antiochus¹¹ (B. C. 198), "preserving its faith to Ptolemy" as before to the Persians, in a way admired by a heathen historian. In the Maccabee wars, Judas Maccabeus chiefly destroyed the idols of Ashdod, but also¹⁷ spoiled their cities; Jonathan set it on fire, with its idol-temple, which was a sort of citadel to it¹⁸; Ascalon submitted to him¹⁹; Ekron with its borders were given to him by Alexander Balas²⁰; he burnt the suburbs of Gaza²¹; Simon took it, expelled its inhabitants, filled it with believing Jews and fortified it more strongly than before²²; but, after a year's siege, it was betrayed to Alexander Jannæus, who slew its senate of 500 and razed the city to the ground²³. Gabinius restored it and Ashdod²⁴. After Herod's death, Ashdod was given to Salome²⁵; Gaza, as being a Greek city²⁶, was detached from the realm of Archelaus and annexed to Syria. It was destroyed by the Jews in their revolt when Florus was "procurator," A. D. 55²⁷. Ascalon and Gaza must still have been strong, and were probably a distinct population in the early times of Antipater, father of Herod, when Alexander and Alexandra set him over all Idumæa, since "he is said" then "to have made friendship with the Arabs, Gazites and Ascalonites, likeminded with himself, and to have attached them by many and large presents."

Yet though the inhabitants were changed, the hereditary hatred remained. Philo in his Embassy to Caius, A. D. 40, used the strong language, "The Ascalonites have an implacable and irreconcilable enmity to the Jews, their neighbors, who inhabit the holy land." This continued toward Christians. Some horrible atrocities, of almost inconceivable savagery, by those of Gaza and Ascalon A. D. 361, are related by Theodoret³⁰ and Sozomen³¹. "Who is ignorant of the madness of the Gazzeans?" asks S. Gregory

¹ It seems to me most probable that the origin of the meanings is preserved in the Ch. עֲקָרָה, "root,"

(which itself is the source of other metaphoric meanings, as, "the root of a thing;" "the root" i. e., the foundation "of faith," its fundamental doctrines; "the root" in Lexicography, see Buxtorf), and that the Chald. עֲקָרָה, "pluck up, remove," and

עֲקָרָה, here and Eccl. iii. 2, is a denominative. The Proper Name is older probably than even Moses.

² i. 5, 7.
³ The root שָׁדַד has throughout, the meaning of "wasting," not of "strength." שָׁדַי "the Almighty," is probably from a kindred root, שָׁדַד.

⁴ See on Amos i. 6-8, vol. i. p. 244-247.

⁵ Their language alone is mentioned Neh. ix. 24, אֲשֻׁרִי, in contrast with Jewish יְהוּדִי; but neither is it mentioned that the Jews married any

other Philistine women. If Gath was destroyed, Ashdod lay nearest to them.

⁶ Neh. iv. 7. ⁷ Ib. 2. ⁸ Ib. ii. 19. vi. 6.

⁹ Zech. ix.
¹⁰ Eichhorn Einl. iv. 605. See Daniel the Proph.

p. 280. seq.

¹¹ Polyb. Reliq. xvi. 40. ¹² Mela i. 11.

¹³ Arrian ii. 27. ¹⁴ Polyb. v. 68.

¹⁵ Diod. Sic. xix. 84.

¹⁶ Hecat. in Jos. c. Ap. i. 22 Opp. ii. 455.

¹⁷ I Macc. v. 68. ¹⁸ Ib. x. 84. ¹⁹ Ib. 86. ²⁰ Ib. 89.

²¹ Ib. xi. 61. ²² Ib. xiii. 43-48.

²³ Jos. Ant. xiii. 13. 3. ²⁴ Ib. xiv. 6. 3.

²⁵ Ib. xvii. 8. 1. ²⁶ B. J. ii. 6. 3.

²⁷ καὶ ἡ πόλις, Jos. B. J. ii. 18. 1.

²⁸ Ant. xiv. 1. 3.

²⁹ Philo Leg. ad Calum T. ii. p. 576 Mang. The words are ἀσσυβατίς τις καὶ ἀκατάλακτος θυμὸς.

³⁰ Theod. H. E. iii. 7. ³¹ Soz. H. E. v. 10.

³² Orat. 4. in Julian. c. 36.

of Nazianzus, of the times of Julian. This was previous to the conversion of the great Gazite temple of Marna into a Christian Church by Eudoxia¹. On occasion of Constantine's exemption of the Maiumas Gaza from their control, it is alleged, that they were "extreme Heathen." In the time of the Crusades the Ascalonites are described by Christians as their "most savage enemies."

It may be, that a likeness of sin may have continued on a likeness of punishment. But the primary prediction was against the people, not against the walls. The sentence, *Gaza shall be forsaken*, would have been fulfilled by the removal or captivity of its inhabitants, even if they had not been replaced by others. A prediction against any ancient British town would have been fulfilled, if the Britons in it had been replaced or exterminated by Danes, and these by Saxons, and these subdued by the Normans, though their displacers became wealthy and powerful in their place. Even on the same site it would not be the same Gaza, when the Philistine Gaza became Edomite, and the Edomite Greek, and the Greek Arabian⁴. Ashdod (as well as Gaza) is spoken of as a city of the Greeks⁵; New Gaza is spoken of as a mixture of Turks, Arabians, Fellahs, Bedouins out of Egypt, Syria, Petraea⁶. Felix Faber says, "there is a wonderful commixture of divers nations in it, Ethiopians, Arabs, Egyptians, Syrians, Indians and eastern Christians; no Latins⁷." Its Jewish inhabitants fled from it in the time of Napoleon: now, with few exceptions it is inhabited by Arabs⁸.

But these, Ghūzzeh, Eskalon, Akir, Sedud, are at most successors of the Philistine cities, of which there is no trace above the surface of the earth. It is common to speak of "remnants of antiquity," as being or not being to be found in any of them; but this means, that, where these exist, there are remains of a Greek or Roman, not of a Philistine city.

Of the four cities, *Akkaron*, Ekron, ("the firm-rooting") has not left a vestige. It is mentioned by name only, after the times of the Bible, by some who passed by it⁹. There was "a large village of Jews" so called in the time of Eusebius and S. Jerome¹⁰, "between Azotus and Jamnia." Now a village of "about 50 mud houses without a single remnant of antiquity except 2 large finely built wells" bears the name of Akir. S. Jerome adds, "Some think that Accaron is the tower of Strato, afterward called Cæsarea." This was perhaps derived from misunderstanding his Jewish instructor¹¹. But it shows how entirely all knowledge of Ekron was then lost.

Ashdod or Azotus which, at the time when Zephaniah prophesied, held out a twenty-nine years' siege against Psammetichus, is replaced by "a moderate sized village of mud houses, situated on the Eastern declivity of a little flattish hill," "entirely modern, not containing a vestige of antiquity." "A beautiful sculptured sarcophagus with some fragments of small marble shafts," "near the Khan on the S. W." belong of course to later times. "The whole south side of the hill appears also, as if it had been once covered with buildings, the stones of which are now thrown together in the rude fences." Its Bishops are mentioned from the Council of Nice to A. D. 536¹², and so probably continued till the Mohammedan devastation. It is not mentioned in the Talmud¹³. Benjamin of Tudela calls it Palmis, and says, "it is desolate, and there are no Jews in it¹⁴." "Neither Ibn Haukal [Yacut], Edrisi, Abulfeda, nor William of Tyre mention it."

Ascalon and Gaza had each a port, Maiuma Gaza, Maiuma Ascalon; lit. "a place on the sea" (an Egyptian name¹⁵) belonging to Ascalon or Gaza. The name involves that Ascalon and Gaza themselves, the o'd Philistine towns, were not on the sea. They were, like Athens, built inland, perhaps (as

¹ "This too we see to be fulfilled in our times. The temple of Serapis at Alexandria, and of Marna at Gaza, rose to be temples of the Lord." S. Jerome on Is. xvii.

² *ἡ ἀνατολή* Ἑλληνιστίον. Soz. v. 3.

³ William of Tyre (pp. 917, 840, 805) calls them "hydra immanissima," "hostes immanissimi"—"like restless gnats persevering in the purpose of injuring." comp. pp. 781, 787, 797. "Ascalona was ever an adversary of Jerusalem." Robertus Monachus p. 77. in v. Raumer Palest. p. 173, ed. 4. It was called "the sponse of Syria," as an impregnable fortress. See also Amos i. 6. vol. i. p. 244.

⁴ Ps. Epiphanius de vitis Proph. p. 246.

⁵ Ritter xvi. 49.

⁶ Fabri Evagatorium T. ii. p. 379.

⁷ Schwartz, d. Heil. Land p. 91. 1853.

⁸ "Passing through Azotus, between which and Jamnia, which is situate on the sea, [i.e. the maritime Jamnia] we left Accaron on one side." Fulcher. Carnot. A. D. 1100. Gesta Peregr. Franc. c. 23 p. 464 quoted Raumer's verb.

⁹ de locis Hebr. T. iii. p. 146. Vall.

¹⁰ Porter Handb. p. 275.

¹² "The verse, *Ekron shall be uprooted*, the Talmud says, relates to Cæsarea, the daughter of Edom, which is situate among the sands. It does not mean that Ekron is Cæsarea, which would be absurd, but only shews its hatred against that city, and foretells its destruction, resting on a Biblical text, as is the habit of the talmudists." Neubauer Geogr. du Talmud p. 92. See also Ib. p. 12. Estori in his Kaffor uperach gives קסרי as another name of

קסרי, but Zuns quotes the Succah f. 276. as distinguishing קסרי from קיסרי Casarea (on the geogr. of Pal. App. to Benj. Tud. ii. 441.)

¹³ Porter Handb. pp. 272, 273.

¹⁴ Reland p. 600.

¹⁵ It does not appear in Neubauer, Geographie du Talmud.

¹⁶ Palmis, which is Ashdod of the Philistines."

¹⁷ ed. Asher.

¹⁸ Asher note Ib. T. ii. p. 99.

¹⁹ "The name Maiuma seems to belong to the Egyptian language, and to offer the two words *ma rom* "place by the sea." Quatremere, les sultans Mamlouks de Makrizi T. i. 2 App. p. 229.

has been conjectured) from fear of the raids of pirates, or of inroads from those who (like the Philistines themselves probably, or some tribe of them) might come from the sea. The port probably of both was built in much later times; the Egyptian name implies that they were built by Egyptians, after the time when its kings Necos and Apries, (Pharaoh-Necho and Pharaoh-Hophra, who took Gaza¹) made Egypt a naval power². This became a characteristic of these Philistine cities. They themselves lay more or less inland, and had a city connected with them of the same name, on the shore. Thus there was an "Azotus by the sea," and an "Azotus Ispinus." There were "two Iamniae, one inland." But Ashdod lay further from the sea than Gaza; Yamnia, (the Yabneel of Joshua³, in Uzziah's time, Yabneh⁴) further than Ashdod. The port of Yamnia was burnt by Judas⁵.

The name, Maiumas, does not appear till Christian times, though "the port of Gaza" is mentioned by Strabo⁶: to it, Alexander brought from Tyre the machines, with which he took Gaza itself⁷. That port then must have been at some distance from Gaza. Each port became a town, large enough to have, in Christian times, a Bishop of its own. The Epistle of John of Jerusalem, inserted in the Acts of the Council of Constantinople, A. D. 536, written in the name of Palestine i., ii., and iii., is signed by a Bishop of Maiumen of Ascalon, as well as by a Bishop of Ascalon, as it is by a Bishop of Maiumas of Gaza as well as by a Bishop of Gaza⁸. Yabne, or Yamnia, was on a small eminence⁹, 6½ hours from the sea¹⁰. The Maiumas Gaza became the more known. To it, as being Christian, Constantine gave the right of citizenship, and called it Constantia from his son, making it a city independent of Gaza. Julian the Apostate gave to Gaza (which, though it had Bishops and Martyrs, had a heathen temple at the beginning of the 5th century) its former jurisdiction over it, and though about 20 furlongs off, it was called "the maritime portion of Gaza¹¹." It had thenceforth the same municipal officers; but, "as regards the Church alone," Sozomen adds, "they still appear to be two cities; each has its own Bishop and clergy, and festivals and martyrs, and commemorations of those who had been their Bishops,

and boundaries of the fields around, whereby the altars which belong to each Episcopate are parted." The provincial Synod decided against the desire of a Bishop of Gaza, in Sozomen's time, who wished to bring the Clergy of the Maiumites under himself, ruling that "although deprived of their civil privileges by a heathen king, they should not be deprived of those of the Church."

In A. D. 400, then, the two cities were distinct, not joined or running into one another.

S. Jerome mentions it as "14 Maiumas, the emporium of Gaza, 7 miles from the desert on the way to Egypt by the sea;" Sozomen speaks of "12 Gaza by the sea, which they also call Maiumas;" Evagrius, "16 that which they also call Maiumas, which is over against the city Gaza," "17 a little city." Mark the deacon A. D. 421, says, "18 We sailed to the maritime portion of Gaza, which they call Maiumas" and Antoninus Martyr, about the close of the vith century, "19 we came from Ascalon to Mazomates, and came thence, after a mile, to Gaza,—that magnificent and lovely city." This perhaps explains how an anonymous Geographer, enumerating the places from Egypt to Tyre, says so distinctly, "20 after Rinocorura lies the new Gaza, being itself also a city; then the desert Gaza," (writing, we must suppose, after some of the destructions of Gaza); and S. Jerome could say equally positively; "21 The site of the ancient city scarce yields the traces of foundations; but the city now seen was built in another place in lieu of that which fell."

Keith, who in 1844 explored the spot, found wide-spread traces of some extinct city.

"22 At seven furlongs from the sea the manifold but minute remains of an ancient city are yet in many places to be found—Innumerable fragments of broken pottery, pieces of glass, (some beautifully stained) and of polished marble, lie thickly spread in every level and hollow, at a considerable elevation and various distances, on a space of several square miles. In fifty different places they profusely lie, in a level space far firmer than the surrounding sands," "from small patches to more open spaces of twelve or twenty thousand square yards." "The oblong sand-hill, greatly varied in its elevation and of an undulated surface, throughout

¹ Jer. xlvii. 1.

² See Herod. ii. 159, 161. and Rawlinson on ii. 182. Herod. T. ii. p. 277.

³ ἡ πόλις παραλία. Excerpta in Græca notitia Patriarch. in Reland p. 215. Schwarz (d. heil. Land p. 91.) places Ashdod at an hour from the "Mediterranean."

⁴ Plin. N. H. v. 12.

⁵ Josh. xv. 11.

⁶ 2 Chr. xxvi. 6.

⁷ 2 Macc. xii. 9.

⁸ Strabo xvi. 2, 30. p. 759.

⁹ "The engines, with which he took Tyre, being sent for by him, arrive from the sea." Arr. ii. 27.

¹⁰ Conc. T. v. 1184. Col.

¹¹ Irby and Mangles p. 67.

¹² Michaud et Poujoulat Corresp. d'Orient v. p. 373, 374.

¹³ Soz. v. 3.

¹⁴ Vita S. Hilarion. n. 3. Opp. ii. 15. Vall.

¹⁵ Soz. vii. 21.

¹⁶ Ev. ii. 5.

¹⁷ Ib. 8.

¹⁸ Marcus Diac. A. D. 421, in vita S. Porphyrii, c. 8. ap. Bolland. Feb. 26.

¹⁹ Itin. B. Antonini, pp. 24, 25.

²⁰ Hudson Geograph. Minores T. iv. p. 39.

²¹ T. iii. p. 218.

²² Keith on prophecy, from personal examination. pp. 378, 379.

which they recur, extends to the W. and W. S. W. from the sea nearly to the environs of the modern Gaza." "In attempts to cultivate the sand (in 1832) hewn stones were found, near the old port. Remains of an old wall reached to the sea.—Ten large fragments of wall were embedded in the sand. About 2 miles off are fragments of another wall. Four intermediate fountains still exist, nearly entire in a line along the coast, doubtless pertaining to the ancient port of Gaza. For a short distance inland, the débris is less frequent, as if marking the space between it and the ancient city, but it again becomes plentiful in every hollow. About half a mile from the sea we saw three pedestals of beautiful marble. Holes are still to be seen from which hewn stones had been taken."

On the other hand, since the old Ashkelon had, like Gaza, Jamnia, Ashdod, a sea-port town, belonging to it but distinct from itself, (the city itself lying distinct and inland), and since there is no space for two towns distinct from one another, within the circuit of the Ashkelon of the crusades, which is limited by the nature of the ground, there seems to be no choice but that the city of the crusades, and the present skeleton, should have been the Maïumas Ascalon, the sea-port. The change might the more readily take place, since the title "port" was often omitted. The new town obliterated the memory of the old, as Neapolis, Naples, on the shore, has taken place of the inland city (whatever its name was), or Utrecht, it is said, has displaced the Roman town, the remains of which are three miles off at Vechten¹, or Sichem is called Neapolis, Nablous, which yet was 3 miles off². Er-riha is, probably, at least the second representative of the ancient Jericho; the Jericho of the New Testament, built by Herod, not being the Jericho of the prophets. The Corcyra of Greek history gave its name to the island; it is replaced by a Corfu in a different but near locality, which equally gives its name to the island now. The name of Venetia migrated with the inhabitants of the province, who fled from Attila, some 23 miles, to a few of the islands on the coast, to become again the name of a great republic³. In our own country, "old Windsor" is said to have been the residence of the Saxon monarchs; the

present Windsor, was originally "new Windsor:" old Sarum was the Cathedral city, until the reign of Henry iii: but, as the old towns decayed, the new towns came to be called Windsor, Sarum, though not the towns which first had the name. What is now called Shoreham, not many years ago, was called "new Shoreham," in distinction from the neighboring village⁴.

William of Tyre describes Ashkelon as "situated on the sea-shore, in the form of a semi-circle, whose chord or diameter lies on the sea-shore; but its circumference or arc on the land, looking East. The whole city lies as in a trench, all declining toward the sea, surrounded on all sides by raised mounds, on which are walls with numerous towers of solid masonry, the cement being harder than the stone, with walls of due thickness and of height proportionate; it is surmounted also with outer walls of the same solidity." He then describes its four gates, E. N. S. toward Jerusalem, Gaza, Joppa, and the W., called the sea-gate, because "by it the inhabitants have an egress to the sea."

A modern traveler, whose description of the ruins exactly agrees with this, says, "the walls are built on a ridge of rocks that winds round the town in a semicircular direction and terminates at each end in the sea; the ground falls within the walls in the same manner, that it does without, so that no part of it could be seen from the outside of the walls. There is no bay nor shelter for shipping, but a small harbor advancing a little way into the town toward its eastern extremity seems to have been formed for the accommodation of such small craft as were used in the better days of the city." The harbor, moreover, was larger during the crusades, and enabled Ascalon to receive supplies of corn from Egypt and thereby to protract its siege. Sultan Bibars filled up the port and cast stones into the sea, A. D. 1270, and destroyed the remains of the fortifications, for fear that the Franks, after their treaty with the king of Tunis, should bring back their forces against Islamism and establish themselves there⁵. Yet Abulfeda, who wrote a few years later, calls it "one of the Syrian ports of Islam."

This city, so placed on the sea, and in which too the sea enters, cannot be the Ash-

latter part of the 17th. cent. by d'Arvieux and Padre Malone da Maleo Terra Santa p. 471.

¹ Dr. Richardson, Travels along the Mediterr. ii. p. 201.

² According to Ibn Férat in Reïnaud Chroniques Arabes n. xcvi. Michaud, Biblioth. des. Croisades iv. 525.

³ Ab. Tab. Syriae p. 78. Köhler. תָּעָר, a gap, opening, access, or an enemy's frontier, (Freytag) "is in ordinary Arabic, used for a port, as הָעֵר בִּירוֹת 'the port of Beyrout,' תָּעָר דַּמִּיטָה 'the port of Damiatta.'" Prof. Chenery.

¹ Beland who lived at Utrecht, says that Roman antiquities were daily dug up at Vechten, where were the remains of a Roman fort. Pal. p. 105.

² S. Jerome.

³ Gibbon c. 35.

⁴ In like way Alresford, Basford, Brentford, Gooles, Isleworth, must have been at one time, New Alr. New Basford &c. but, as the more considerable, have appropriated the name which belonged to both the old and new places.

⁵ Willermus Tyr. Hist. xvii. 22. In Gesta Dei per Francos p. 924. The solidity of the walls and of the cement are described in the same way, in the

kelon, which had a port, which was a town distinct from it. The Ascalon of the Philistines, which existed down into Christian times, must have been inland.

Benjamin of Tudela in the 12th cent. who had been on the spot, and who is an accurate eyewitness¹, says, "From Ashdod are two parasangs to Ashkelonah²; this is new Ashkelon which Ezra the priest built on the seashore, and they at first called it Benibrah³, and it is distant from the old Ashkelon, which is desolate, four parasangs." When the old Ashkelon perished, is unknown. If, as seems probable from some of the antiquities dug up, the Ashkelon, at which Herod was born and which he beautified, was the seaport town, commerce probably attracted to it gradually the inhabitants of the neighboring town of Ascalon, as the population of the Piræus now exceeds that of Athens.

The present Ashkelon is a ghastly skeleton; all the frame-work of a city, but none there. "The soil is good," but the "peasants who cultivate it" prefer living outside in a small village of mud-huts, exposed to winds and sand-storms, because they think that God has abandoned it, and that evil spirits (the Jân and the Ghûl) dwell there⁴.

Even the remains of antiquity, where they exist, belong to later times. A hundred men excavated in Ashkelon for 14 days in hopes of finding treasure there. They dug 18 feet below the surface, and found marble shafts, a Corinthian capital, a colossal statue with a Medusa's head on its chest, a marble pavement and white-marble pedestal⁵. The excavation reached no Philistine Ashkelon.

"Broken pottery," "pieces of glass," "fragments of polished marble," "of ancient columns, cornices &c." were the relics of a Greek Gaza.

Though then it is a superfluity of fulfillment, and what can be found belongs to a later city, still what can be seen has an impressive correspondence with the words *Gaza is forsaken*; for there are miles of fragments of some city connected with Gaza. The present Gaza occupies the southern half of a hill built with stone for the Moslem conquer-

ors of Palestine. "Even the traces of its former existence, its vestiges of antiquity, are very rare; occasional columns of marble or gray granite, scattered in the streets and gardens, or used as thresholds at the gates and doors of houses, or laid upon the front of watering-troughs. One fine Corinthian capital of white marble lies inverted in the middle of the street." These belong then to times later than Alexander, since whose days the very site of Gaza must have changed its aspect.

Ashkelon shall be a desolation. The site of the port of Ascalon was well chosen, strong, overhanging the sea, fenced from the land, stretching forth its arms toward the Mediterranean, as if to receive in its bosom the wealth of the sea, yet shunned by the poor hinds around it. It lies in such a living death, that it is "one of the most mournful scenes of utter desolation" which a traveler "even in this land of ruins ever beheld." But this too cannot be the Philistine city. The sands which are pressing hard upon the solid walls of the city, held back by them for the time, yet threatening to overwhelm "the spouse of Syria," and which accumulated in the plain below, must have buried the old Ashkelon, since in this land, where the old names so cling to the spot, there is no trace of it.

Ekron shall be uprooted; and at Akir and Esdûd "celebrated at present, for its scorpions," the few stones, which remain, even of a later town, are but as gravestones to mark the burial place of departed greatness.

"In like way, all who glory in bodily strength and worldly power and say, *By the strength of my hand I have done it*, shall be left desolate and brought to nothing in the day of the Lord's anger." And "the waster," they who by evil words and deeds injure or destroy others and are an offence unto them, *these shall be cast out shamefully, into outer darkness* "when the saints shall receive the fullest brightness" in the mid-day of the Sun of Righteousness. The judgment shall not be in darkness, save to them, but in mid-day, so that the justice of God shall be clearly seen, and darkness itself shall be turned into

¹ p. 27. 2. ed. Asher. The enumeration of "about 200 Rabbanite Jews," with the names of the chief, "about 40 koraites, and about 300 Cuthæans" shows personal acquaintance. The former name of the "new Ascalon" and the supposed distance of the ruins of the old, he must have learned on the spot.

² Benj. Tud. pronounces the new city Ashkelonah, as the Latins did. When speaking himself, he says Ashkelon.

³ "Benibrah" looks like a corruption of בְּנֵי חַיִּים, "a place of pure water," like "Bebaten, Bedora, Beestora, Begabar" &c. in Roland. 617. sqq. The Gadite town of that name becomes in Eus. βηθανία. S. Jerome has another Benamerim, N. of Zoar, now N'mairah. Tristram Land of Moab p. 67. A well in Ascalon is mentioned by Eusebius. "There are many wells (named) in Scripture and are yet shewn in the country of Gerar, and at Asca-

lon." v. φησας. William of Tyre says: "It has no fountains, either within the compass of the walls, or near it; but it abounds in wells, both within and without, which supply palatable water, fit for drinking. For greater caution the inhabitants had built some cisterns within, to receive rain-water. Benj. of T. also says, "There in the midst of the city is a well which they call Beer Ibrahim-el-khalil (the well of Abraham the friend (of God)) which he dug in the days of the Philistines." Keith mentions "20 fountains of excellent water opened up anew by Ibrahim Pasha." p. 274.

⁴ Mr. Cyril Graham in Keith p. 376.

⁵ Travels of Lady H. Stanhope, iii. 150-160.

⁶ Keith p. 378.

⁷ Robinson Travels ii. 38.

⁸ Smith lb. p. 68 note.

⁹ Volney Voyage en Syrie c. 31. p. 311. Keith p. 370.

¹⁰ S. Jer.

¹¹ Rup.

Before
CHRIST
cir. 630.

5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O *Canaan, the land of the Philistines, I will even destroy thee, that

there shall be no inhabitant.

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6 And the sea coast shall be dwellings *and* cottages for shepherds, ¹and folds for flocks.

¹See Is. 17. 2.
ver. 14.
²Isai. 11. 11.
Mic. 4. 7.
& 5. 7, 8.
Hag. 1. 12.
& 2. 2.
ver. 9.

7 And the coast shall
be for ^mthe remnant of

light, as was said to David, ¹ *Thou didst this thing secretly, but I will do it before all Israel and before the sun;* and our Lord, ² *Whatever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops;* and St. Paul, ³ *the Lord shall come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.* And “*they who by seducing words in life or in doctrine uprooted others, shall be themselves rooted up.*”⁴

5. The *woe* having been pronounced on the five cities apart, now falls upon the whole nation of the Cherethites or Philistines. The Cherethites are only named as equivalent to the Philistines, probably as originally a distinct immigration of the same people⁵. The name is used by the Egyptian slave of the Amalekite⁶ for those whom the author of the first book of Samuel calls Philistines⁷. Ezekiel uses the name parallel with that of *Philistines*, with reference to the destruction which God would bring upon them⁸.

The word of the Lord comes not to them, but upon them, overwhelming them. To them He speaketh not in good, but in evil; not in grace, but in anger; not in mercy, but in vengeance. Philistia was the first enemy of the Church. It shewed its enmity to Abraham and Isaac and would fain that they should not sojourn among them.⁹ They were the hindrance that Israel should not go straight to the promised land.¹⁰ When Israel passed the Red Sea, ¹¹ sorrow

took hold of them. They were close to salvation in body, but far in mind. They are called *Canaan*, as being a chief nation of it¹², and in that name lay the original source of their destruction. They inherited the sins of Canaan and with them his curse, preferring the restless beating of the barren, bitter sea on which they dwelt, "the waves of this troublesome world" to being a part of the true Canaan. They would absorb the Church into the world, and master it, subduing it to the heathen Canaan, not subdue themselves to it, and become part of the heavenly Canaan.

6. *The sea-coast*¹³ *shall be dwellings and cottages*, lit. cuttings or diggings¹⁴. This is the central meaning of the word; the place of the Cherethites (the *cutters off*) shall be *cheroth* of shepherds, places which they dug up that their flocks might be enclosed therein. The tracts once full of fighting men, the scourge of Judah, should be so desolate of its former people, as to become a sheep-walk. Men of peace should take the place of its warriors.

So the shepherds of the Gospel with their flocks have entered into possession of warlike nations, turning them to the Gospel. They are shepherds, the chief of whom is that Good Shepherd, Who laid down His Life for the sheep. And these are the sheep of whom He speaks, *¹⁵ Other sheep I have, which are not of this fold ; them also I must bring, and they shall hear My Voice ; and there shall be one fold and One Shepherd.*

7. *And the coast shall be.* Or probably ¹⁶, *It*

improbable, as an irregular plural. Tanchum, "stations of shepherds where they turn their flocks to feed and sit down to eat, or places in which they dig for watering the flocks." The climate of Judæa, however, does not admit of underground habitations, like Nineveh, and in the country of the Philistines flocks would be supplied by wells with trenches. No Arabic authority suggests a derivation from כָּךְ "nest" (as Ewald). The allusion to Cherethim would be lost by this invented root. Rashi has "a place where the shepherds eat." A. E. explains כָּרָת, as if it were from כָּרַת, "which the shepherds כָּרְתוּ for themselves." The Moabite stone has כִּכְרָתָהּ l. 25. apparently, of "a ditch" or moat."

¹⁶ Grammatically, חָל may be either the subject or predicate. For even in prose (Josh xix. 29.) it is used without the article, of the sea-coast, the mention of the sea having preceded, "the goings forth

¹ 2 Sam. xii. 12. ² S. Luke xii. 3. ³ 1 Cor. iv. 5.

⁴ S. Matth. xv. 13. ⁵ See on Am. ix. 7. vol. i. p. 333.

⁶ 1 Sam. xxx. 14. ⁷ Ib. 16.

⁹ Ezek. xxv. 10. It may be that they were called as coming from Crete as the LXX supposed, rendering ἐκ Κρήτης in Ezek., and ἐκ Κρήτης (so also the Syr.) "journeurs of the Crete." Hence perhaps also Tacitus' statement (Hist. v. 2) that the Jews had been expelled from Crete. The other versions render the word as an appellative, "destroying" or "destroyed." Aq. and ἁ, ἔσθως ἀδελφῶν. Theod. ἔσθως ἀδελφίας Symm. ἔσθως ἀδελφῶν. S. Jer. gives perditorem.

⁹ Gen. xxi. 34. xxvi. 14, 15, 28. ¹⁰ Ex. xiii. 17.

¹¹ *Ib.* xv. 14.

¹³ The words "band of the sea" are repeated with emphasis, vers. 5, 6, and the first words v. 7.

¹⁴ So Kim. Ibn Denan has "caves which shepherds inhabit;" Arab. transl. "domiciles which shepherds dig." Abulw. and Tanchum derive it from כָּרָה Krs. vi. 23 "a feast." Abulw. thinks this not

¹⁵ S. John x, 16.

¹⁶ Grammatically, חָזַל may be either the subject or predicate. For even in prose (Josh xix. 20.) it is used without the article, of the sea-coast, the mention of the sea having preceded, "the goings forth

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the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening: || for the LORD

[Or, when, etc.

their God shall visit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and

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* Ex. 4. 31.
Luke 1. 68.
* Ps. 126. 1.
Jer. 29. 14.
ch. 3. 20.
* Jer. 48. 27.
Ezek. 25. 8.

shall be a portion for the remnant of the house of Judah. He uses the word, employed in the first assignment of the land to Israel¹; and of the whole people as belonging to God, "Jacob is the lot of His inheritance." The tract of the sea, which, with the rest, was assigned to Israel, which, for its unfaithfulness, was seldom, even in part, possessed, and at this time, was wholly forfeited, should be a portion for the mere remnant which should be brought back. David used the word in his psalm of thanksgiving, when he had brought the ark to the city of David, how God had "confirmed the covenant to Israel, saying, Unto thee will I give the land of Canaan, the lot of your inheritance;" and Asaph,² He cast out the heathen before them and divided to them an inheritance by line. It is the reversal of the doom threatened by Micah, "Thou shalt have none, that shall cast a cord by lot in the congregation of the Lord." The word is revived by Ezekiel in his ideal division of the land to the restored people³. "The gifts and calling of God are without repentance." The promise, which had slumbered during Israel's faithlessness, should be renewed to its old extent. "There is no prescription against the Church." The boat threatens to sink; it is tossed, half-submerged, by the waves; but its Lord rebukes the wind and the sea; wind and sea obey Him, and there is a great calm⁴.

For the remnant of the house of Judah Yet, who save He in Whose hand are human wills, could now foresee that Judah should, like the ten tribes, rebel, be carried captive, and yet, though like and worse than Israel in its sin⁵, should, unlike Israel, be restored? The re-building of Jerusalem was, their enemies pleaded, contrary to sound policy⁶: the plea was for the time accepted; for the rebellions of Jerusalem were recorded in the chronicles of Babylon⁷. Yet the falling short of the complete restoration depended on their own wills. God turned again their captivity; but they only, whose spirit God

thereof were to the sea, מִן הַיָּם to Mizpeh." Yet there is no emphasis in the repetition of the word from the preceding verse. The LXX renders חֶלֶק as the subject, the Ch. Vulg. as the predicate.

¹ "The ten portions of Manasseh;" Josh. xvii. 6. "Why hast thou given me one lot and one portion?" Ib. 14. "out of the portion of the children of Judah was the inheritance of the children of Simeon." Ib. xix. 9.

² Deut. xxxii. 9.

³ 1 Chr. xvi. 18. Ps. cv. 11.

stirred, willed to return. The temporal restoration was the picture of the spiritual. They who returned had to give up lands and possessions in Babylonia, and a remnant only chose the land of promise at such cost. Babylonia was as attractive as Egypt formerly.

In the houses of Ashkelon shall they lie down in the evening. One city is named for all. They shall lie down, he says, continuing the image from their flocks, as Isaiah, in a like passage⁸, The first-born of the poor shall feed, and the needy shall lie down in safety.

The true Judah shall overspread the world; but it too shall only be a remnant; these shall, in safety, go in and out and find pasture. In the evening of the world they shall find their rest; for then also in the time of Anti-Christ, the Church shall be but a remnant still. For the Lord their God shall visit them, for He is the Good Shepherd, Who came to seek the one sheep which was lost and Who says of Himself, I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; and Who in the end will more completely turn away their captivity, bring His banished to their everlasting home, the Paradise from which they have been exiled, and separate for ever the sheep from the goats who now oppress and scatter them abroad⁹.

8. I, "God, Who know all things, I heard i. e., have known within Me, in My mind, not anew but from eternity, and now I shew in effect that I know it; wherefore I say that I hear, because I act after the manner of one who perceiveth something anew." I, the just Judge, heard¹⁰. He was present and heard, even when, because He avenged not, He seemed not to hear, but laid it up in store with Him to avenge in the due time¹¹.

The reproach of Moab and the reviling of the children of Ammon, whereby they have reproached My people. Both words, reproached, reviled, mean, primarily, cutting speeches; both are

⁴ Ps. lxxviii. 55. ⁵ Mic. ii. 5. ⁶ Ezek. xlvii. 13.

⁷ Rom. xi. 29.

⁸ "Nullum tempus ecclesiam," though said of its property.

⁹ S. Matt. viii. 26, 27.

¹⁰ Jer. iii. 8-11. Ezek. xvi. 40-52. xxiii. 11.

¹¹ Ezra ix. 12-16. ¹² Ib. 10-22. ¹³ Is. iv. 30.

¹⁴ S. John x. 9. ¹⁵ Ezek. xxxiv. 16. ¹⁶ Ib. 17-19.

¹⁷ Dion.

¹⁸ See Is. xvi. 6. Jer. xlviii. 39. Ezek. xxxv. 12, 13.

¹⁹ Deut. xxxii. 34, 35.

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'the revilings of the children of Ammon, whereby they have reproached my

people, and 'magnified themselves against their border.

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'Jer. 49. 1.

* Ezek. 25. 3, 6.

intensive, and are used of blaspheming God as unable to help His people, or reviling His people as forsaken by Him. If directed against man, they are directed against God through man. So David interpreted the taunt of Goliath, *'reviled the armies of the living God, and the Philistine cursed David by his gods'*. In a Psalm David complains, *'the reproaches of them that reproached Thee are fallen upon me; and a Psalm which cannot be later than David, since it declares the national innocence from idolatry, connects with their defeats, the voice of him 'that reproacheth and blasphemeth (joining the two words used here). The sons of Corah say, 'with a sword in my bones, mine enemies reproach me, while they say daily unto me, where is thy God? So Asaph, 'The enemy hath reproached, the foolish people hath blasphemed Thy Name; and, 'we are become a reproach to our neighbors. Wherefore should the heathen say, where is their God? render unto our neighbors—the reproach wherewith they have reproached Thee, O Lord. And Ethan, 'Remember, Lord, the reproach of Thy servants—wherewith Thine enemies have reproached, O Lord, wherewith they have reproached the footsteps of Thine Anointed.*

In history the repeated blasphemies of Sennacherib and his messengers are expressed by the same words. In earlier times the remarkable concession of Jephthah, *'I will not thou possess what Chemosh thy god giveth thee to possess? so whomsoever the Lord our God shall drive out before us, them will we possess*, implies that the Ammonites claimed their land as the gift of their god Chemosh, and that that war was, as that later by Sennacherib, waged in the name of the false god against the True.

The relations of Israel to Moab and Ammon have been so habitually misrepresented, that a review of those relations throughout their whole history may correct some wrong impressions. The first relations of Israel toward them were even tender. God reminded His people of their common relationship and forbade him even to take the straight road to his own future possessions, across their land against their will. *'Distress them not, nor contend with them, it is said of each, for I will not give thee of their land for a possession; for I have given it unto the children of Lot for a possession. Idolaters and hostile as they were, yet, for their father's*

sake, their title to their land had the same sacred sanction, as Israel's to his. *I, God says, have given it to them as a possession. Israel, to their own manifest inconvenience, 'went along through the wilderness, and compassed the land of Edom, and the land of Moab, but came not within the border of Moab. By destroying Sihon king of the Amorites and Og king of Bashan, Israel removed formidable enemies, who had driven Moab and Ammon out of a portion of the land which they had conquered from the Zamzummim and Anakim', and who threatened the remainder. 'Israel dwell in all the cities of the Amorites.*

Heshbon, Dibon, Jahaz, Medeba, Nophah were cities in the land of the Amorites, in which Israel dwelt. The exclusion of Moab and Ammon from the congregation of the Lord to the tenth generation¹⁴ was not, of course, from any national antipathy, but intended to prevent a debasing intercourse; a necessary precaution against the sensuousness of their idolatries. Moab was the first¹⁵ in adopting the satanic policy of Balaam, to seduce Israel by sensuality to their idolatries; but the punishment was appointed to the partners of their guilt, the Midianites¹⁶, not to Moab. Yet Moab was the second nation, whose ambition God overruled to chasten His people's idolatries. Eglon, king of Moab, united with himself Ammon and Amalek against Israel. The object of the invasion was, not the recovery of the country which Moab had lost to the Amorites but, Palestine proper. The strength of Moab was apparently not sufficient to occupy the territory of Reuben. They took possession only of the city of palm trees¹⁷; either the ruins of Jericho or a spot close by it; with the view apparently of receiving reinforcements or of securing their own retreat by the ford. This garrison enabled them to carry their forays over Israel, and to hold it enslaved for 18 years. The oppressiveness of this slavery is implied by the cry and conversion of Israel to the Lord, which was always in great distress. The memory of Eglon, as one of the oppressors of Israel, lived in the minds of the people in the days of Samuel¹⁸. In the end, this precaution of Moab turned to its own destruction; for, after Eglon was slain, Ephraim, under Ehud, took the fords, and

¹¹ Sam. xvii. 26, 33, 45. coll. 10. 25.

¹² Sam. xvii. 45.

¹³ Ib. xlv. 16 (17).

¹⁴ Ib. lxxix. 10, 18.

¹⁵ Ib. lxxix. 50, 51.

¹⁶ Deut. ii. 9, 19.

¹⁷ Deut. ii. 10, 20, 21.

¹⁸ Ps. lxxix. 10 (9).

¹⁹ Ib. xlii. 10.

²⁰ Ib. lxxix. 4, 10, 12.

²¹ Jud. xi. 24.

²² Jud. xi. 18.

²³ Nu. xxi. 25, 31.

¹⁴ Deut. xxiii. 3.

¹⁵ Nu. xxv. 1, 3. The rank of the Midianitish lady who gave herself as a partner of the sin of the Simeonite chief (Ib. 6, 14, 15, 18.) shews how much store the Midianites set on that seduction.

¹⁶ Ib. 17. and xxxi.

¹⁷ Jud. iii. 13.

¹⁸ 1 Sam. xii. 9.

the whole garrison, 10,000 of Moab's warriors, ¹every strong man and every man of night, were intercepted in their retreat and perished. For a long time after this, we hear of no fresh invasion by Moab. The trans-Jordanic tribes remained in unquestioned possession of their land for 300 years², when Ammon, not Moab, raised the claim, ³*Israel took away my land*, although claiming the land down to the Arnon, and already being in possession of the Southernmost portion of that land, Aroer, since Israel smote him from Aroer unto Minnith⁴. The land then, according to a law recognized by nations, belonged by a twofold right to Israel; 1) that it had been won, not from Moab, but from the conquerors of Moab, the right of Moab having passed to its conquerors⁵; 2) that undisputed and unbroken possession "for time immemorial" as we say, 300 years, ought not to be disputed⁶. The defeat by Jephthah stilled them for near 50 years till the beginning of Saul's reign, when they refused the offer of the men of *Jubesh-Gilead* to serve them, and, with a mixture of insolence and savagery, annexed as a condition of accepting that entire submission, ⁷*that I may thrust out all your right eyes, to lay it as a reproach to Israel*. The signal victory of Saul⁸ still did not prevent Ammon, as well as Moab, from being among the enemies whom Saul worsted⁹. The term *enemies* implies that they were the assailants. The history of Naomi shews their prosperous condition, that the famine, which desolated Judah¹⁰, did not reach them, and that they were a prosperous land, at peace, at that time, with Israel. If all the links of the genealogy are preserved¹¹, Jesse, David's father, was grandson of a Moabitess, Ruth, and perhaps on this ground David entrusted his parents to the care of the king of Moab¹². Sacred history gives no hint, what was the cause of his terrible execution upon Moab. But a Psalm of David speaks to God of some

blow, under which Israel had reeled. ¹³*O God, Thou hast abhorred us, and broken us in pieces; Thou hast been wroth: Thou hast made the land to tremble and cloven it asunder; heal its breaches, for it shaketh; Thou hast shewed Thy people a hard thing, Thou hast made it drink wine of reeling; and thereon David expresses his confidence that God would humble Moab, Edom, Philistia. While David then was engaged in the war with the Syrians of Mesopotamia and Zobah¹⁴, Moab must have combined with Edom in an aggressive war against Israel. The valley of salt¹⁵, where Joab returned and defeated them, was probably within Judah, since the city of salt¹⁶ was one of the six cities of the wilderness. Since they had defeated Judah, they must have been overtaken there on their return¹⁷.*

Yet this too was a religious war. "Thou," David says¹⁸, "hast given a banner to them that fear Thee, to be raised aloft because of the truth."

There is no tradition, that the kindred Psalm of the sons of Corah, Psalm xlv. belongs to the same time. Yet the protestations to God of the entire absence of idolatry could not have been made at any time later than the early years of Solomon. Even were there Maccabee Psalms, the Maccabees were but a handful among apostates. They could not have pleaded the national freedom from unfaithfulness to God, nor, except in two subordinate and self-willed expeditions¹⁹, were they defeated. Under the Persian rule, there were no armies nor wars; no immunity from idolatry in the later history of Judah. Judah did not in Hezekiah's time go out against Assyria; the one battle, in which Josiah was slain, ended the resistance to Egypt. Defeat was, at the date of this Psalm, new and surprising, in contrast with God's deliverances of old²⁰; yet the inroad, by which they had suffered, was one of spoiling²¹, not of subduing. Yet this too was a religious war, from their neighbors. They

¹ Jud. iii. 29.

² Ib. 13.

³ Grotius de jure belli et pacis, l. iii. c. vi. n. vii. and notes.

⁴ Id. Ib. ii. c. iv. n. ii. and ix. and notes.

⁵ Sam. xi. 1, 2.

⁶ וְהָיָה, not, "vexed." Ib. xiv. 47.

⁷ Ruth i. 1.

⁸ Sam. xxii. 3, 4.

⁹ Ps. lx. 3-5.

¹⁰ Ib. tit.

¹¹ It was probably the narrow valley some three miles long between the Northern end of that remarkable salt mountain, the Jebel or Khams Umdum and the dead sea. See the description in Tristram's Land of Isr., p. 326 sqq. At its N. extremity at the mouth of Wady Zuweimh there are considerable traces of (perhaps Roman) buildings. A tower placed here would command the entrance of the valley of salt, and this may well have been the site of the city of salt.

¹² Jos. xv. 62.

¹³ Seeetzen guessed (Reisen ii. 356) and Robinson considered it certain (ii. 109) that "the valley of salt" was the lower part of the 'Arabah, close to the Dead Sea, between Edom and Judea. But i. This

is spoken of as a "great plain" (Seeetzen p. 355) and although the word מֵי־יָם is twice used of as large valley; (1) the valley over against Baal Peor, where all Israel was encamped Deut. iii. 29, iv. 46; (2) that of Zephathah, where Asa, with an army of 580,000 men, defeated Zerah the Ethiopian with 1,000,000 (2 Chr. xiv. 10) this is the exception. In eleven other places it is used of a narrow valley. ii. The depression, South of the Dead Sea down to the Red Sea, had, in the time of Moses, the same title as now, the "Arabah," Deut. i. 1. ii. 8. iii. The space, near the Dead Sea, which is salt, "the Sebkhah, or desolate sand-swamp" (Tristram Moab, p. 41.) is impracticable for men; much more for an army. "The Sebkhah or salt-flat is a large flat, of at least 6 by 10 miles from N. to S. Taught by the experience of M. de Sauley, we made no attempt to cross it to the northwards, as the mud would have been far too deep and treacherous for us to pass in safety" (Id. Land of Israel, p. 336). "The land South of the Sebkhah is not salt, but rich and fertile" (Id. p. 338). See de Sauley Voyage en Syrie &c. p. 248-250.

¹⁴ Ps. lx. 4.

¹⁵ Ps. xlv. 1-3.

¹⁶ 1 Macc. v. 56-60. 67.

¹⁷ Ib. 10, 12.

were slain for the sake of God¹, they were covered with shame on account of the reproaches and blasphemies² of those who triumphed over God, as powerless to help; they were a scorn and derision to the petty nations around them. It is a Psalm of unshaken faith amid great prostration: it describes in detail what the lxth Psalm sums up in single heavy words of imagery; but both alike complain to God of what His people had to suffer for His sake.

The insolence of Ammon in answer to David's message of kindness to their new king, like that to the men of Jabesh Gilead, seems like a deliberate purpose to create hostilities. The relations of the previous king of Ammon to David, had been kind³, perhaps, because David being a fugitive from Israel, they supposed him to be Saul's enemy. The enmity originated, not with the new king, but with the *princes of the children of Ammon*⁴. David's treatment of these nations⁵ is so unlike his treatment of any others whom he defeated, that it implies an internecine warfare, in which the safety of Israel could only be secured by the destruction of its assailants.

Mesha king of Moab records one war, and alludes to others, not mentioned in Holy Scripture. He says, that before his own time, "Omri, king of Israel, afflicted Moab many days;" that "his son [Ahab] succeeded him, and he too said, 'I will afflict Moab.'" This affliction he explains to be that "Omri possessed himself of the land of Medeba" [expelling⁶, it is implied, its former occupiers] "and that" (apparently, Israel⁷) "dwelt therein," "[in his days and in] the days of his son forty years." He was also in possession of Nebo, and "the king of Israel" (apparently Omri,) "built [t] Jahaz and dwelt in it, when he made war with me." Jahaz was near Dibon. In the time of Eusebius, it was still "pointed out between Dibon and Medeba"⁸. Mesha says, "And I took it to annex it to Dibon." It could not, according

to Mesha also, have been S. of the Arnon, since Aroer lay between Dibon and the Arnon, and Mesha would not have annexed to Dibon a town beyond the deep and difficult ravine of the Arnon, with Aroer lying between them. It was certainly N. of the Arnon, since Israel was not permitted to come within the border of Moab, but it was at Jahaz that Sihon met them and fought the battle in which Israel defeated him and gained possession of his land, *from the Arnon to the Jabbok*¹¹. It is said also that "Israel dwelt in the land of the Amorites from Aroer which is on the edge of the river Arnon"¹², and the city which is in the river¹³ unto Gilead. "Aroer on the edge of the river Arnon, and the city which is in the river Arnon, again occur in describing the southern border of Reuben, among whose towns Jahaz is mentioned, with Beth-Baal-Meon and Kiriathaim, which have been identified.

The afflicting then of Moab by Omri, according to Mesha, consisted in this, that he recovered to Israel a portion of the allotment of Reuben, between 9 and 10 hours in length¹⁴ from N. to S., of which, in the time of Israel's weakness through the civil wars which followed on Jeroboam's revolt, Moab must have dispossessed Reuben. Reuben had remained in undisturbed possession of it, from the first expulsion of the Amorites to the time at least of Rehoboam, about five hundred years¹⁵. "The men of Gad" still "dwelt in Ataroth," Mesha says, "from time immemorial."

The picture, which Mesha gives, is of a desolation of the southern portion of Reuben. For, "I rebuilt," he says, "Baal-Meon, Kiriathaim, Aroer, Beth-bamoth, Bezer, Beth-Diblathaim, Beth-baal-Meon." Of Beth-Bamoth, and probably of Bezer, Mesha says, that they had previously been destroyed¹⁶. But Reuben would not, of course, destroy his own cities. They must then have been destroyed either by Mesha's father, who reigned before him, when invad-

¹ Ps. xlv. 22. ² Ib. 13, 14. ³ 2 Sam. x. 2, 3.

⁴ Ib. 3.

⁵ Ib. viii. 2. xii. 31.

⁶ יָרַשׁ עָמְרִי אֶת אֶרֶץ מִדְבָּא.

⁷ This lies in the word יָרַשׁ.

⁸ A gap in the broken stone probably contained the subject. I see that Schlottman also supplied, "Israel;" Dr. Ginsburg conjectured, less probably, "the enemy."

⁹ In this place only Mesha speaks of the king of Israel's war with him in the past. Elsewhere he speaks of himself only as being on the offensive. "I fought against the city" [Ataroth]; "I fought against it" [Nebo]; "go down, fight against Horonaim." The king of Israel is apparently the same throughout, Omri.

¹⁰ S. Jerome de situ loc. Hebr. Opp. iii. 230, v. יְעֹסָא, "Jassa, where Sihon king of the Amorites is defeated."

¹¹ Nu. xxi. 23-25.

¹² Deut. ii. 36.

¹³ "The ruins of Araayr (אֶרְאִי) the Aroer of the Scriptures, standing on the edge of the precipice." Burckhardt, travels in Syria p. 372.

¹⁴ "Near the confluence of the Ledjoun and the Mojeb" [Arnon] "about 1 mile E. of the bridge across the Mojeb, there seems to be a fine verdant pasture ground, in the midst of which stands a hill with some ruins upon it." Burckhardt Ib. 373, 4.

¹⁵ Josh. xii. 16, 18.

¹⁶ The distance is taken from Porter's Hand-book pp. 299-301.

¹⁷ The beginning of Rehoboam's reign is, in the received Chronology, 477. B. C.

¹⁸ I built Beth-Bamoth, for it was destroyed; I built Bezer, for" [the rest is conjecture. There are only two letters, which may be בֶּזֶר or בֶּזֶר, perhaps בֶּזֶר "forsaken"] בְּנֵה בָּמֹת, in such simple Hebrew, signifies, in regard to all the towns, built. It is the one word used of the king of Israel and of Mesha, "he built;" "I built," although it is rarely used of building on to existing towns and fortifying them. (1 Kgs xv. 17. 2 Chr. xi. 7.) It is probably here used of re-building; since the cause of the building was the previous destruction.

ing Reuben, or by Omri, when driving back Moab into his own land, and expelling him from these cities. *Possibly* they were dismantled only, since Mesha speaks only of Omri's occupying Medeba, Ataroth, and Jahaz. He held these three cities only, leaving the rest dismantled, or dismantling them, unable to place defenders in them, and unwilling to leave them as places of aggression for Moab. But whether they ever were fortified towns at all, or how they were desolated, is mere conjecture. Only they were desolated in these wars.

But it appears from Mesha's own statement, that neither Omri nor Ahab invaded Moab proper. For in speaking of his successful war and its results, he mentions no town S. of the Arnon. He must have been a tributary king, but not a foot of his land was taken. The subsequent war was not a mere revolt, nor was it a mere refusal to pay tribute, of which Mesha makes no complaint. Nor could the tribute have been oppressive to him, since the spoils, left in the encampment of Moab and his allies shortly after his revolt, is evidence of such great wealth. The refusal to pay tribute would have involved nothing further, unless Ahaziah had attempted to enforce it, as Hezekiah refused the tribute to Assyria, but remained in his own borders. But Ahaziah, unlike his brother Jehoram who succeeded him, seems to have undertaken nothing, except the building of some ships for trade¹. Mesha's war was a renewal of the aggression on Reuben.

Heshbon is not mentioned, and therefore must, even after the war, have remained with Reuben.

Mesha's own war was an exterminating war, as far as he records it. "I fought against the city," [Ataroth], he says, "and took it, and killed all the mighty of the city for the well-pleasing of Chemosh and of Moab;" "I fought against it [Nebo] from break of day till noon and took it, and slew all of it, 7000 men; the ladies and maidens I devoted to Ashtar Chemosh;" to be desecrated to the degradations of that sensual idolatry. The words too "Israel perished with an everlasting destruction" stand clear, whether they express Mesha's conviction of the past or his hope of the future.

The war also, on the part of Moab, was a war of his idol Chemosh against God. Chemosh, from first to last, is the agent. "Chemosh was angry with his land;"

¹ 2 Chr. xx. 35, 36.

² A break in the stone leaves the subject uncertain. "In my day said [] and I will look upon him and upon his house, and Israel perished with an everlasting destruction." Schlottman conjectures, probably, "Chemosh." Ganneau renders as if it were past, מָכַח, so Haug, Geiger, Neubauer, Wright; Schlottman, Nöldeke, and Ginsburg, as future, מָכַח, though Ginsburg alone renders,

"Chemosh [was pleased] with it in my days;" "I killed the mighty for the well-pleasing of Chemosh;" "I took captive thence all [] and dragged it along before Chemosh at Kiriath;" "Chemosh said to me, Go and take Nebo against Israel;" "I devoted the ladies and maidens to Ashtar-Chemosh;" "I took thence the vessels of IHVH and dragged³ them before Chemosh;" "Chemosh drove him [the king of Israel] out before [my face];" "Chemosh said to me, Go down against Horonaim." "Chemosh [] it in my days."

Contemporary with this aggressive war against Israel must have been the invasion by "the children of Moab and the children of Ammon, the great multitude from beyond the sea, from Syria, in the reign of Jehoshaphat, which brought such terror upon Judah. It preceded the invasion of Moab by Jehoshaphat in union with Jehoram and the king of Edom. For the invasion of Judah by Moab and Ammon took place, while Ahab's son, Ahaziah, was still living. For it was *after this*, that Jehoshaphat joined with Ahaziah in making ships to go to Tarshish⁴. But the expedition against Moab was in union with Jehoram who succeeded Ahaziah. The abundance of wealth which the invaders of Judah brought with them, and the precious jewels with which they had adorned themselves, shew that this was no mere marauding expedition, to spoil; but that its object was, to take possession of the land or at least of some portion of it. They came by entire surprise on Jehoshaphat, who heard of them first when they were at Hazazon-Tamar or Engedi, some 36½ miles from Jerusalem⁵. He felt himself entirely unequal to meet them, and cast himself upon God. There was a day of public humiliation of Judah at Jerusalem. "Out of all the cities of Judah they came to seek the Lord. Jehoshaphat, in his public prayer, owned, 'we have no might against this great company which cometh against us; neither know we what to do; but our eyes are upon Thee. He appeals to God, that He had forbidden Israel to invade Ammon, Moab, and Mount Seir, so that they turned away from them and destroyed them not; and now these rewarded them by 'coming to cast us out of Thy possession which Thou hast given us to inherit.' One of the sons of Asaph foretold to the congregation, that they might go out fearlessly; for they should not have occasion to fight. A Psalm, ascribed to Asaph, records a great invasion, the object of

"And Israel said, I shall destroy it for ever," which is impossible.

³ The word in Hebrew is used of contumelious dragging along the ground.

⁴ 2 Chr. xx. 1, 2.

⁵ Ib. 35, 36. "And after this did Jehoshaphat king of Judah join himself with Ahaziah."

⁶ 300 stadia. Jos. Ant. ix. 1. 2.

⁷ 2 Chr. xx. 4.

⁸ Ib. 13.

⁹ Ib. 10.

which was the extermination of Israel.

¹ *They have said; Come and let us cut them off from being a nation, that the name of Israel may be no more in remembrance.* It had been a secret confederacy. ² *They have taken crafty counsel against Thy people.* It was directed against God Himself, i. e. His worship and worshippers. ³ *For they have taken counsel in heart together; against Thee do they make a covenant.* It was a combination of the surrounding petty nations; Tyre on the N., the Philistines on the W.; on the South the Amalekites, Ishmaelites, Hagarenes; Eastward, Edom, Gebal, Moab, Ammon. But its most characteristic feature was, that Assur (this corresponds with no period after Jehoshaphat) occupies a subordinate place to Edom and Moab, putting them forward and helping them. Assur also, Asaph says⁴, is joined with them; they have become an arm to the children of Lot. This agrees with the description, there is come against thee a great multitude from beyond the sea, from Syria.

Scripture does not record, on what ground the invasion of Moab by Jehoram and Jehoshaphat, with the tributary king of Edom, was directed against Moab proper; but it was the result doubtless of the double war of Moab against Reuben and against Judah. It was a war, in which the strength of Israel and Moab was put forth to the utmost. Jehoram had mustered all Israel⁵; Moab had gathered all who had reached the age of manhood and upward, *every one who girded on a girdle and upward.* The three armies, which had made a seven days' circuit in the wilderness, were on the point of perishing by thirst and falling into the hands of Moab, when Elisha in God's name promised them the supply of their want, and complete victory over Moab. The eager cupidity of Moab, as of many other armies, became the occasion of his complete overthrow. The counsel with which Elisha accompanied his prediction, *ye shall smite every fenced city and every choice city, and every good tree ye shall fell, and all springs of water ye shall stop up, and every good piece of land ye shall waste with stones,* was directed, apparently, to dislodge an enemy so inveterate. For water was essential to the fertility of their land and their dwelling there. We hear of no special infliction of death, like what Mesha records of himself. The war was ended by the king of Moab's sacrificing the heir-apparent of the king of Edom⁶, which naturally created great displeasure against Israel, in whose cause

Edom thus suffered, so that they departed to their own land and finally revolted.

Their departure apparently broke up the siege of Ar and the expedition. Israel apparently was not strong enough to carry on the war without Edom, or feared to remain with their armies away from their own land, as in the time of David, of which Edom might take the advantage. We know only the result.

Moab probably even extended her border to the South by the conquest of Horonaim⁷.

After this, Moab is mentioned only on occasion of the miracle of the dead man, to whom God gave life, when cast into Elisha's sepulchre, as he came in contact with his bones. Like the Bedaween now, or the Amalekites of old, ¹⁰ *the bands of Moab came into the land, as the year came.* Plunder, year by year, was the lot of Israel at the hands of Moab.

On the East of Jordan, Israel must have remained in part (as Mesha says of the Gadites of Aroer) in their old border. For after this, Hazael, in Jehu's reign, smote Israel ¹¹ *from Aroer which is by the river Arnon*; and at that time probably Ammon joined with him in the exterminating war in Gilead, destroying life before it had come into the world, *that they might enlarge their border*¹². Jeroboam ii, B. C. 825, restored Israel to the sea of the plain¹³, i. e., the dead sea, and, (as seems probable from the limitation of that term in Deuteronomy¹⁴, under *Ashdod-Pisgah Eastward*) to its Northern extremity, lower in latitude than Heshbon, yet above Nebo and Medeba, leaving accordingly to Moab all which it had gained by Mesha. Uzziah, a few years later, made the Ammonites tributaries¹⁵ B. C. 810. But 40 years later B. C. 771, Pul, and, after yet another 30 years, 740, Tiglath-pileser having carried away the trans-jordanic tribes¹⁶, Moab again possessed itself of the whole territory of Reuben. Probably before. For B. C. 726, when Isaiah foretold that ¹⁷ *the glory of Moab should be condemned with all that great multitude*, he hears the wailing of Moab throughout all his towns, and names all those which had once been Reuben's and of whose conquest or possession Moab had boasted¹⁸, Nebo, Medeba, Dibon, Jahaz, Buiith; as also those not conquered then, ¹⁹ Heshbon, Elealeh; and those of Moab proper, Luhith, Horonaim, and its capitals, Ar-Moab and Kir-Moab. He hears their sorrow, sees their desolation and bewails with their weeping²⁰. He had prophesied this before²¹, and now, three

¹ Ps. lxxxiii. 4. ² Ib. 3. ³ Ib. 5. ⁴ Ib. 8.

⁵ 2 Kgs. iii. 6. ⁶ Ib. 21. ⁷ Ib. 19.

⁸ See on Am. ii. 12. vol. i. p. 268.

⁹ This is marked on the Moabite stone, as a subsequent and distinct expedition.

¹⁰ 2 Kgs. xiii. 20. ¹¹ Ib. x. 33.

¹² See on Amos i. 13. vol. i. p. 252. ¹³ 2 Kgs. xvi. 25.

¹⁴ Dent. iii. 17.

¹⁵ 1 Chr. v. 26.

¹⁶ Ib. xv. 1, 2, 4.

¹⁷ Ib. xvi. 9.

¹⁸ "That the prophecy must be from any other older prophet, is an inference from grounds of nought." Del.

¹⁹ 2 Chr. xxvi. 8.

²⁰ Is. xvi. 14.

²¹ Ib. 4. 5. 1.

years ¹before its fulfillment by Tiglath-Pileser, he renews it. This tender sorrow for Moab has more the character of an elegy than of a denunciation; so that he could scarcely lament more tenderly the ruin of his own people. He mentions also distinctly no sin there except pride. The pride of Moab seems something of common notoriety and speech. *We have heard*². Isaiah accumulates words, to express the haughtiness of Moab; *the pride of Moab; exceeding proud; his pride and his haughtiness and his wrath*³, pride overpassing bounds, upon others. His words seem to be formed so as to keep this one bared thought before us, as if we were to say "pride, prideful, proudness, pridefulness;" and withal the unsubstantialness of it all, *the unsubstantiality of his lies*⁴. Pride is the source of all ambition; so Moab is pictured as retiring within her old bounds, *the fords of Arnon*, and thence asking for aid; her petition is met by the counter-petition, that, if she would be protected in the day of trouble, the out-casts of Israel might lodge with her now: *be thou a covert to her from the face of the spoiler*⁵. The prophecy seems to mark itself out as belonging to a time, after the two and a half tribes had been desolated, as stragglers sought refuge in Moab, and when a severe inflection was to come on Moab: *the remnant shall be small, small not great*.

Yet Moab recovered this too. It was a weakening of the nation, not its destruction. Some 126 years after the prophecy of Isaiah, 30 years after the prophecy of Zephaniah, Moab, in the time of Jeremiah, was in entire prosperity, as if no visitation had ever come upon her. What Zephaniah says of the luxuriousness of his people, Jeremiah says of Moab; *Moab is one at ease from his youth; he is resting on his lees; and he hath not been emptied from vessel to vessel, neither hath he gone into captivity*.⁶ They say, *We are mighty and strong men for the war*. Moab was ⁷a strong staff, a beautiful rod; ⁸he magnified himself against the Lord; ⁹Israel was a derision to him; he skipped for joy at his distress. Jeremiah repeats and even strengthens Isaiah's description of his pride; ¹⁰his pride, proud, he repeats, *exceedingly; his loftiness, again his pride, his arrogance, and the haughtiness of his heart*. Its strong holds¹¹ were unharmed; all its cities, far and near, are counted one by one, in their prosperity¹²; its summer-fruits and vintage were plenteous; its vines, luxuriant; all was joy and shouting. Whence should this evil come? Yet so it was with

Sodom and Gomorrah just before its overthrow. It was, for beauty, ¹³a paradise of God; *well-watered everywhere; as the garden of the Lord, like the land of Egypt*. In the morning¹⁴ *the smoke of the country went up as the smoke of the furnace*. The destruction foretold by Jeremiah is far other than the affliction spoken of by Isaiah. Isaiah prophesies only a visitation, which should reduce her people: Jeremiah foretells, as did Zephaniah, captivity and the utter destruction of her cities. The destruction foretold is complete. Not of individual cities only, but of the whole he saith, ¹⁵*Moab is destroyed*.

¹⁶*The spoiler shall come upon every city, and no city shall escape, and the valley shall perish and the high places shall be destroyed, as the Lord hath spoken*. Moab himself was to leave his land. ¹⁷*Flee, save your lives, and ye shall be like the heath in the wilderness*. Chemosh shall go forth into captivity; his priests and his princes together. Give pinions unto Moab, that it may flee and get away, and her cities shall be a desolation; for there is none to dwell therein. It was not only to go into captivity, but its home was to be destroyed. ¹⁸*I will send to her those who shall upheave her, and they shall upheave her, and her vessels they shall empty, all her flagons (all that aforetime contained her) they shall break in pieces*. ¹⁹*Moab is destroyed and her cities; the spoiler of Moab is come upon her; he hath destroyed the strongholds*. The subsequent history of the Moabites is in the words, ²⁰*Leave the cities and dwell in the rock, dwellers of Moab, and be like a dove which nesteth in the sides of the mouth of the pit*. The purpose of Moab and Ammon against Israel which Asaph complains of, and which Mesha probably speaks of, is retorted upon her. ²¹*In Heshbon they have devised evil against it; come and let us cut it off from being a nation. Moab shall be destroyed from being a people, because he hath magnified himself against the Lord*.

Whence should this evil come? They had, with the Ammonites, been faithful servants of Nebuchadnezzar against Judah²². Their concerted conspiracy with Edom, Tyre, Zidon, to which they invited Zedekiah²³, was dissolved. Nebuchadnezzar's march against Judah did not touch them; for they²⁴ skipped with joy at Israel's distresses. The connection of Baalis, king of the Ammonites, with Ishmael²⁵ the assassin of Gedaliah, whom the king of Babylon made governor over the land²⁶ out of their own people, probably brought down the vengeance of Nebuchadnezzar. For Chaldeans too were included in

¹ Is. xvi. 13, 14.

² Is. vi. ג. נאון כואב נא כאר גאווהו ונאווהו ועברתו.

³ לא כן דריו.

⁴ Is. xvi. 4, 5.

⁵ Is. xvi. 4.

⁶ Is. xvi. 4.

⁷ Is. xvi. 4.

⁸ Is. xvi. 4.

⁹ Is. xvi. 4.

¹⁰ Is. xvi. 4.

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²⁴ Is. xvi. 4.

²⁵ Is. xvi. 4.

²⁶ Is. xvi. 4.

¹⁵ Gen. xlii. 10.

¹⁶ Jer. xlviii. 4.

¹⁷ Is. xlviii. 12.

¹⁸ Is. xlviii. 12.

¹⁹ Is. xlviii. 12.

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the slaughter¹. The blow seems to have been aimed at the existence of the people; for the murder of Gedaliah followed upon the rallying of the Jews² out of all the places whither they had been driven. It returned on Ammon itself, and on Moab who probably on this, as on former occasions, was associated with it. The two nations, who had escaped at the destruction of Jerusalem, were warred upon and subdued by Nebuchadnezzar in the 23d year of his reign³, the 5th after the destruction of Jerusalem.

And then probably followed that complete destruction and disgraced end, in which Isaiah, in a distinct prophecy, sees Moab trodden down by God as 'the heap of straw is trodden down in the waters⁴ of the dunghill, and he (Moab) stretcheth forth his hands in the midst thereof, as the swimmer stretcheth forth his hands to swim, and He, God, shall bring down his pride with the treacheries of his hands. It speaks much of the continued hostility of Moab, that, in prophesying the complete deliverance for which Israel waited, the one enemy whose destruction is foretold, is Moab and those pictured by Moab. ⁵ We have waited for Him and He will save us—For in this mountain (Zion) shall the hand of the Lord rest, and Moab shall be trodden down under Him.

After this, Moab, as a nation, disappears from history. Israel, on its return from the captivity, was again enticed into idolatry by Moabite and Ammonite wives, as well as by those of Ashdod and others⁶, Canaanites, Hittites, Perizzites, Jebusites, Egyptians, Amorites⁷. Sanballat also, who headed the opposition to the rebuilding of Jerusalem, was a Moabite⁸; Tobiah, an Ammonite⁹. Yet it went no further than intrigue and the threat of war. They were but individuals, who cherished the old hostility. In the time of the Maccabees, the Ammonites, not Moab, with a mighty power and much people were in possession of the Reubenite cities to Jazar¹⁰. It was again an exterminating war, in which the Jews were to be destroyed¹¹. After repeated defeats by Judas Maccabæus, the Ammonites hired the Arabians¹² (not the

Moabites) to help them, and Judas, although victorious, was obliged to remove the whole Israelite population,¹⁴ all that were in the land of Gilead, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judæa. The whole population was removed, obviously lest, on the withdrawal of Judas' army, they should be again imperilled. As it was a defensive war against Ammon, there is no mention of any city, south of the Arnon, in Moab's own territory. It was probably with the view to magnify descendants of Lot, that Josephus speaks of the Moabites as being "even yet a very great nation¹⁵." S. Justin's account, that there is "even now a great multitude of Ammonites," does not seem to me to imply a national existence. A later writer says, "Now not only the Edomites but the Ammonites and Moabites too are included in the one name of Arabians."

Some chief towns of Moab became Roman towns, connected by the Roman road from Damascus to Elath. Ar and Kir-Moab in Moab proper became Areopolis and Charac-Moab, and, as well as Medeba and Heshbon in the country which had been Reuben's, preserve traces of Roman occupancy. As such, they became Christian Sees. The towns, which were not thus revived as Roman, probably perished at once, since they bear no traces of any later building.

The present condition of Moab and Ammon is remarkable in two ways; 1) for the testimony which it gives of its former extensive population; 2) for the extent of its present desolation. "How fearfully," says an accurate and minute observer¹⁶, "is this residence of old kings and their land wasted!" It gives a vivid idea of the desolation, that distances are marked, not by villages which he passes but by ruins¹⁷. "From these ruined places, which lay on our way, one sees how thickly inhabited the district formerly was." Yet the ground remained fruitful. It was partly abandoned to wild plants, the wormwood and other shrubs¹⁸;

¹ Jer. xli. 3.

² Jos. Ant. x. 9, 7.

³ חֲכָי Chethib.

⁴ Neh. xiii. 23-28.

⁵ Neh. ii. 10. iv. 1-8.

⁶ 1 Macc. v. 6, 8.

⁷ Ib. 39.

⁸ Dial. n. 119, p. 218. Oxf. Tr.

⁹ Anon. in Job ap. Origen. l. 852.

¹⁰ Seeetzen Reisen i. 412.

¹¹ e. g. "¾ of an hour further, we reached the ruins of el-Eale; 1½ hour further, we came to Hishbān; beside some overthrown pillars, nothing important is found here. On the E., about 1½ hour, are the ruins of Shelūl: after an hour on this plain we came to 3 wasted places, close together; ½ an hour further, we reached the ruins of what formerly was Mādabā; ¾ an hour further lay the ruined village of Tuème: above an hour to the W. the important ruins of Mālin." Ib. 407, 8.

¹² Ib. xl. 12.

¹³ Is. xxv. 10-12.

¹⁴ Is. xxv. 9, 10.

¹⁵ Ezr. ix. 1.

¹⁶ Ib. iv. 2, 9.

¹⁷ Ib. 9, 10, 27.

¹⁸ Ant. i. li. 3.

¹⁹ Ib. 411.

²⁰ "A little N. of el-Eale we came on good soil, which however lay wholly uncultivated and was mostly overgrown with the prickly little Bullān, which gave the country the look of moor-ground." Seeetzen Travels, i. 406. "The soil here (Heshbon) is in this district excellent, but it lies wholly uncultivated and serves only for pasture to the little herds of sheep, goats, kine and camels of the Arabs." Ib. p. 407. "The Arabs cultivate a little ground near Madaba." p. 409. "The land (the other side the Mujib [Arnon] and so in Moab proper) had little grass, but there was an extraordinary quantity of wormwood on it. Yet the soil seems excellent for wheat, although no spot was cultivated. Large spots had the look of our moors from the quantity of wormwood and other little shrubs." p. 410. "Here and there, there were tokens of cultivation, wheatfields; the wheat was good." p. 412.

partly, the artificial irrigation, essential to cultivation in this land, was destroyed¹; here and there a patch was cultivated; the rest remained barren, because the crops might become the prey of the spoiler², or the thin population had had no heart to cultivate it. A list of 33 destroyed places, which still retained their names, was given to Seetzen³, "of which many were cities in times of old, and beside these, a great number of other wasted villages. One sees from this, that, in the days of old, this land was extremely peopled and flourishing, and that destructive wars alone could produce the present desolation." And thereon he adds the names of 40 more ruined places. Others say: "The whole of the fine plains in this quarter" [the S. of Moab] "are covered with sites of towns, on every eminence or spot convenient for the construction of one; and as all the land is capable of rich cultivation, there can be no doubt that this country, now so deserted, once presented a continued picture of plenty and fertility."⁴ Every knoll [in the highlands of Moab] "is covered with shapeless ruins.—The ruins consist merely of heaps of squared and well-fitting stones, which apparently were erected without mortar."⁵ "One description might serve for all these Moabite ruins. The town seems to have been a system of concentric

circles, built round a central fort, and outside the buildings the rings continue as terrace-walks, the gardens of the old city. The terraces are continuous between the twin hillocks and intersect each other at the foot."⁶ "Ruined villages and towns, broken walls that once enclosed gardens and vineyards, remains of ancient roads; everything in Moab tells of the immense wealth and population, which that country must have once enjoyed."

The like is observed of Ammon⁷. His was direct hatred of the true religion. It was not mere exultation at the desolation of an envied people. It was hatred of the worship of God. "Thus saith the Lord God; Because thou saidst, Aha, against My sanctuary, because it was profaned; and against the land of Israel, because it was desolated; and against the house of Judah, because they went into captivity." The like temper is shewn in the boast, "Because that Moab and Seir do say; Behold the house of Judah is like unto the heathen," i. e., on a level with them.

Forbearing and long-suffering as Almighty God is, in His infinite mercy, He does not, for that mercy's sake, bear the direct defiance of Himself. He allows His creatures to forget Him, not to despise or defy Him. And on this ground, perhaps, He gives to His prophecies a fulfillment beyond what the letter requires, that they may be a continued

¹ See Mr. Tristram's picture of "a ruin-covered ridge by an immense tank of solid masonry, 140 yards by 110 yards, at Ziza. From the surface of the water to the edge of the tank was 17 feet 6 inches. The masonry was simply magnificent. The whole system and artificial sluices were precisely similar to ancient works for irrigation in India and Ceylon.—Such works easily explain to us the enormous population, of which the ruined cities give evidence. Everywhere is some artificial means of retaining the occasional supplies of rain water. So long as these precious structures remained in order, cultivation was continuous and famines remained unknown.—The Islamic invasion left the miserable remnants of a dense and thriving nation entirely dependent on the neighboring countries for their supply of corn: a dependence which must continue till these border lands are secure from the inroad of the predatory bands of the East." Land of Moab pp. 181-186. At Kustul is "a massive wall in the plain, about 600 yards in length across the valley, and 18 feet thick, built to dam up the water in the gentle depression, the head of the wady." Ib. c. 12. p. 220. "Gör el Moerda, as far as the soil can be watered, evinces a luxurious fertility. By far the greater part of it is a waste." Seetz. ii. 352. "Gör el Zaphia owes its fruitfulness entirely to the water of the Wady el Hessa, which is guided to the fields in many canals. But only a very small portion of this exceedingly rich soil is cultivated, the rest is overgrown with bushes and shrubs, wherein very many wild boars, hyenas and other wild animals live." Ib. 355. "This water too [of the Nimmery] is said formerly to have been used for watering some fields, of which there is now no trace." Ib. 354.

² "True, the land is not ours, but our people are many, and who shall dare to prevent them from going where they please? You will find them everywhere, if the land is good for them." Answer of Beni Sakkr Sheikh, Tristram Moab. c. 15. p. 28.

³ Ib. 416.

⁴ Irby and Mangies (May 14) p. 113.

⁵ Tristram, Land of Moab, pp. 100, 101.

⁶ Ib. 99.

⁷ Palmer, desert of the Exodus ii. 473, 474.

⁸ "East of Assalt, including Ammon, are thirty ruined or deserted places, of which names are given in Dr. Smith's Arabic lists." Keith Prophecy p. 274. "All this country, formerly so populous and flourishing, is now changed into a vast desert." Seetzen Brief account &c. p. 34. lb. p. 263. "The far greater part of this country is uninhabited, being abandoned to the wandering Arabs, and the towns and villages are in a state of total ruin." Id. p. 37. lb. "Two hours from Szalt we came upon some peasants, who were ploughing some little fields near what was a little fountain." Seetzen i. 405. "The soil was excellent; but only here and there we saw a little spot cultivated, and this by the Aduan Arabs." p. 406. "The country that lay in our route [near Daboh] though now bare of wood, presented a great extent of fertile soil, lying entirely waste, though equal to any of the very best portions of Galilee and Samaria, and capable of producing sustenance for a large population. Around us, in every direction, were remains of more than 50 towns or villages, once maintained by the productive soil, over which they were so thickly studded." Buckingham Travels among the Arab tribes p. 66. "At Mahanash we had arrived at a very elevated part of the plain, which had continued fertile throughout the whole distance from Ammon." p. 81. "S. S. E. of Yedoodi we pushed our way over a continuous tract of fertile soil, capable of the highest cultivation. Throughout the whole extent of the plain were seen ruined towns in every direction, before, behind, on each side, generally seated on small eminences, all at a short distance from each other, and all, as far as we had yet seen, bearing evident marks of former opulence. There was not a tree in sight; but my guide assured me, that the whole of the plain was covered with the finest soil, and capable of being made the most productive corn-land in the world." Ib. p. 85.

⁹ Ezek. xxv. 3.

¹⁰ Ib. 8.

witness to Him. The Ammonites, some 1600 years ago, ceased to "be remembered among the nations." But as Nineveh and Babylon, and the cities of Sodom and Gomorrah, by being what they are, are witnesses to His dealings, so the way in which Moab and Ammon are still kept desolate is a continued picture of that first desolation. Both remain rich, fertile; but the very abundance of their fertility is the cause of their desolation. God said to Ammon, as the retribution on his contumely: "I therefore, behold, I give thee to the children of the East for a possession, and they shall set their encampments in thee, and place their dwellings in thee; they shall eat thy fruit and they shall drink thy milk; and I will make Rabbah a dwelling-place of camels, and the children of Ammon a couching-place for flocks." Of Moab Hé says also, "I will open the side of Moab from the cities, which are on his frontiers, the glory of the country, unto the men of the East with the Ammonites." And this is an exact description of the condition of the land at this day. All travelers describe the richness of the soil. We have seen this as to Moab. But the history is one and the same. One of the most fertile regions of the world, full of ruined towns, destitute of villages or fixed habitations, or security of property, its inhabitants ground down by those, who have succeeded the Midianites and the Amalekites, the children of the East. "Thou canst not find a country like the Belka," says the Arabic proverb¹, but "the inhabitants cultivate patches only of the best soil in that territory when they have a prospect of being able to secure the harvest against the invasion of enemies." "We passed many ruined cities," said Lord Lindsay², "and the country has once been very populous, but, in 35 miles at least, we did not see a single village; the whole country is one vast pasturage, overspread by the flocks and herds of the Anezee and Beni Hassan Bedouins."

The site of Rabbath Amman was well chosen for strength. Lying "in a long valley" through which a stream passed, "the city of waters" could not easily be taken, nor its inhabitants compelled to surrender from hunger or thirst. Its site, as the eastern bound of Peræa³, "the last place where water could be obtained and a frontier fortress against the wild tribes beyond," marked it for preservation. In Greek times, the disputes for its possession attest the sense of its

importance. In Roman, it was one of the chief cities of the Decapolis, though its population was said to be a mixture of Egyptians, Arabians, Phœnicians⁴. The coins of Roman Emperors to the end of the second century contain symbols of plenty, where now reigns utter desolation⁵. In the 4th century, it and two other now ruined places, Bostra and Gerasa, are named as "most carefully and strongly walled." It was on a line of rich commerce filled with strong places, in sites well selected for repelling the invasions of the neighboring nations⁶. Centuries advanced. It was greatly beautified by its Roman masters. The extent and wealth of the Roman city are attested both by the remains of noble edifices on both sides of the stream, and "by pieces of pottery, which are the traces of ancient civilized dwelling, strewn on the earth two miles from the city." "At this place, Ammán, as well as Gerasa and Gamala, three colonial settlements within the compass of a day's journey from one another, there were five magnificent theatres and one amphitheatre, besides temples, baths, aqueducts, naumachia, triumphal arches." "Its theatre was the largest in Syria; its colonnade had at least 50 columns." The difference of the architecture shews that its aggrandizement must have been the work of different centuries: its "castle walls are thick, and denote a remote antiquity; large blocks of stone are piled up without cement and still hold together as well as if recently placed." It is very probably the same which Joab called David to take, after the city of waters had been taken; within it are traces of a temple with Corinthian columns, the largest seen there, yet "not of the best Roman times."

Yet Amman, the growth of centuries, at the end of our 6th century was destroyed. For "it was desolate before Islam, a great ruin." "No where else had we seen the vestiges of public magnificence and wealth in such marked contrast with the relapse into savage desolation." But the site of the old city, so well adapted either for a secure refuge for its inhabitants or for a secure depository for their plunder, was, on that very ground, when desolated of its inhabitants, suited for what God, by Ezekiel, said it would become, a place, where the men of the East should stable their flocks and herds, secure from straying. What a change, that its temples, the centre of the worship of its successive idols, or its theatres, its places of

¹ Ezek. xxv. 4, 5.

² Ib. 8. 10.

³ Burckhardt Syria p. 369. "On both sides of the road" (near Naour) "were the vestiges of ancient field-enclosures." Ib. 365.

⁴ Travels p. 279.

⁵ Irby and Mangles June 14. c. 8. p. 149.

⁶ Jos. B. J. iii. 3. 3.

⁷ Grote in Smith Bibl. Dict. v. Rabbah.

⁸ Strabo xvi. 2. 33. p. 760. Cas.

⁹ Ritter, West-Asien viii. 1157.

¹⁰ Amm. Marc. xiv. 8. 13.

¹¹ Buckingham Arab Tribes p. 67, 73.

¹² Ib. 77.

¹³ See Burckhardt's description of its ruins. Travels in Syria pp. 357-360.

¹⁴ Abulf. Tab. Syr. p. 91.

¹⁵ Tristram Land of Israel p. 551.

Before
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9 Therefore as I live,
saith the LORD of hosts,
the God of Israel, Surely
"Moab shall be as Sodom,
and 'the children of Am-

*Isai. 15.
Jer. 48.
Ezek. 25. 9.
Amos 2. 1.
'Amos 1. 13.

mon as Gomorrah, "even
the breeding of nettles,
and salt-pits, and a perpet-
ual desolation: "the resi-
due of my people shall

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*Gen. 19. 25.
Deut. 29. 23.
Isai. 13. 19.
& 34. 13.
Jer. 49. 18.
& 50. 40.
* ver. 7.

luxury or of pomp, should be stables for that drudge of man, the camel, and the stream which gave it the proud title of "city of waters" their drinking trough! And yet of the cities whose destruction is prophesied, this is foretold of Rabbah alone, as in it alone is it fulfilled! "Ammon," says Lord Lindsay¹, "was situated on both sides of the stream; the dreariness of its present aspect is quite indescribable. It looks like the abode of death; the valley stinks with dead camels; one of them was rotting in the stream; and though we saw none among the ruins, they were absolutely covered in every direction with their dung." "Bones and skulls of camels were mouldering there [in the area of the ruined theatre] and in the vaulted galleries of this immense structure." "It is now quite deserted, except by the Bedouins, who water their flocks at its little river, descending to it by a wady, nearly opposite to a theatre (in which Dr. Mac Lennan saw great herds and flocks) and by the *akiba*. Re-ascending it, we met sheep and goats by thousands, and camels by hundreds." Another says², "The space intervening between the river and the western hills is entirely covered with the remains of buildings, now only used for shelter for camels and sheep." Buckingham mentions incidentally, that he was prevented from sleeping at night "by the bleating of flocks and the neighing of horses, barking of dogs &c." Another speaks of "a small stone building in the Acropolis now used as a shelter for flocks." While he was³ traversing the ruins of the city, the number of goats and sheep, which were driven in among them, was exceedingly annoying, however remarkable, as fulfilling the prophecies." "Before six tents fed sheep and camels." "Ezekiel points just to these, (xx. 5.) which passage Seetzen cites⁴. And

in fact the ruins are still used for such stalls."

The prophecy is the very opposite to that upon Babylon, though both alike are prophecies of desolation. Of Babylon Isaiah prophesies, "It shall never be inhabited, neither shall it bedwell in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make fold there, but wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and the ostriches shall dwell there, and the jackals shall cry in their desolate houses, and howling creatures in their pleasant palaces." And the ruins are full of wild beasts⁵. Of Rabbah Ezekiel prophesied that it should be "a possession for the men of the East, and I," God says, "will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks;" and man's lawlessness fulfils the will and word of God.

9. Therefore as I live, saith the Lord of hosts. Life specially belongs to God, since He Alone is Underived Life. "He hath life in Himself." He is entitled "the living God," as here, in tacit contrast with the dead idols of the Philistines⁶ with idols generally⁷, or against the blasphemies of Sennacherib⁸, the mockeries of scoffers⁹, of the awe of His presence¹⁰, His might for His people¹¹; as the object of the soul's longings¹², the nearness in the Gospel, *children of the living God*¹³. Since He can swear by no greater, He swears by Himself¹⁴. Since mankind are ready mostly to believe that God means well with them, but are slow to think that He is in earnest in His threats, God employs this sanction of what He says, twice only in regard to His promises or His mercy¹⁵; everywhere else to give solemnity to His threats¹⁶. The appeal to the truth of His own being¹⁷ in support of

¹ The Holy Land pp. 279. 281. 283.

² G. Robinson's travels in Palestine and Syria ii. 175.

³ Travels among the Arab tribes, Ruins of Ammon, p. 73.

⁴ Lord C. Hamilton in Keith p. 271.

⁵ Id. ib. p. 269. ⁶ Seetzen Reisen i. 394.

⁷ Prof. Kruse Anmerkung. Ib. T. iv. p. 216.

⁸ Is. xlii. 20.

⁹ See Rich Mem. p. 27, 30. Buckingham ii. 377. Sir R. K. Porter Travels ii. 342. 387. Kennelr Memoirs p. 279. Keppel's Narr. i. 179, 180. Layard Nin. and Bab. quoted by Keith on Prophecy pp. 460, 467.

¹⁰ Ezek. xxv. 4, 5.

¹¹ 1 Sam. xvii. 26, 36.

¹² 2 Kgs xix. 4. 16.

¹³ Jer. x. 10.

¹⁴ Jer. xxiii. 36.

¹⁵ Deut. v. 25 (26 Heb.).

¹⁶ Josh. iii. 10.

¹⁷ Ps. of sons of Korah. xlii. 2. lxxxiv. 2.

¹⁸ Hos. i. 10 (il. i. Heb.).

¹⁹ Heb. vi. 13.

²⁰ Is. xlix. 18. Ezek. xxxiii. 10.

²¹ Num. xiv. 21, [of the glory which God should have in all the world from his chastisement of Israel]

²² Deut. xxxii. 40, [adding לְיִשְׂרָאֵל] Jer. xxii. 24. Ez. v. 11. xiv. 16, 18, 20. xvi. 48. [as Judge] xvii. 16, 19. xviii. 3. [in rebuke] xx. 3, 31, 33. xxxiii. 27. xxxiv. 8. xxxv. 11. In the same sense, I swear by Myself Jer. xxii. 5. xlix. 13. hath sworn by Himself Am. vi. 8. by the excellency of Jacob, vii. 7.

²³ Ges. Maurer, &c. [with a strange conception of God] render "ita vivam." Ewald rightly, "as true as I live."

Before
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spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and

Before
CHRIST
cir. 630.
7 Isai. 16. 6.
Jer. 48. 29.

the truth of His words is part of the grandeur of the prophet Ezekiel in whom it chiefly occurs. God says in the same meaning, *by Myself have I sworn*, of promises which required strong faith¹.

Saith the Lord of Hosts. Their blasphemies had denied the very being of God, as God, to Whom they preferred or likened their idols; they had denied His power or that He could avenge, so He names His Name of power, *the Lord of the hosts* of heaven against their array against His border, *I, the Lord of hosts* Who can fulfill what I threaten, and *the God of Israel* Who Myself am wronged in My people, will make *Moab as Sodom, and the children of Ammon as Gomorrah*. Sodom and Gomorrah had once been flourishing cities, on the borders of that land, which Israel had won from the Amorite, and of which Moab and Ammon at different times possessed themselves, and to secure which Ammon carried on that exterminating war. For they were to the East of the plain between Bethel and Ai, where Lot made his choice, in the plain or circle of Jordan², the well known title of the tract, through which the Jordan flowed into the Dead Sea. Near this, lay Zour, (Ziara³) beneath the caves whither Lot, at whose prayer it had been spared, escaped from its wickedness. Moab and Ammon had settled and in time spread from the spot, wherein their forefathers had received their birth. Sodom, at least, must have been in that part of the plain, which is to the East of the Jordan, since Lot was bidden to flee to the mountains, with his wife and daughters, and there is no mention of the river, which would have been a hindrance⁴. Then it lay probably in that "broad belt of desolation" in the plain of Shittim, as Gomorrah and others of the Pentapolis may have lain in "the sulphur-sprinkled expanse" between El Riha [on the site of Jericho] and the dead sea, "covered with layers of salt and gypsum which overlie the loamy subsoil, literally fulfilling the descriptions of Holy Writ (says an eye witness),⁵ *Brimstone and salt and burning, that it is not*

sown nor beareth, nor any grass groweth therein: a fruitful land turned into saltiness. No man shall abide there, neither shall a son of man dwell in it." An elaborate system of artificial irrigation was carried through that cis-Jordanic tract, which decayed when it was desolated of man, and that desolation prevents its restoration.

The doom of Moab and Ammon is rather of entire destruction beyond all recovery, than of universal barrenness. For the imagery, that it should be like the breeding [lit. possession] of nettles would not be literally compatible, except in different localities, with that of salt-pits, which exclude all vegetation. Yet both are united in Moab. The soil continues, as of old, of exuberant fertility; yet in part, from the utter neglect and insecurity of agriculture it is abandoned to a rank and encumbering vegetation; elsewhere, from the neglect of the former artificial system of irrigation, it is wholly barren. The plant named is one of rank growth, since outcasts could lie concealed under it⁶. The preponderating authority seems to be for *mollach*¹⁰, the Bedawin name of the "mallow," Prof. E. H. Palmer says¹¹, "which," he adds, "I have seen growing in rank luxuriance in Moab, especially in the sides of deserted Arab camps."

The residue of My people shall spoil them, and the remnant of My people shall possess them. Again, a remnant only, but even these shall prevail against them, as was first fulfilled in Judas Maccabeus¹².

10. *This shall they have for their pride.* lit. *This to them instead of their pride.* Contempt and shame shall be the residue of the proud man; the exaltation shall be gone, and all which they shall gain to themselves shall be shame. Moab and Ammon are the types of heretics¹³. As they were akin to the people of God, but hating it; akin to Abraham through a lawless birth, but ever molesting the children of Abraham, so heretics profess to believe in Christ, to be children of Christ, and yet ever seek to overthrow the faith of Christians. As the Church says, *My mother's children are*

Heb. חרול sc. חרולא, a sort of vetch. Abulwalid prefers the מלוח, but mentions the חרשפ "artichoke" (Höst Nachrichten von Maroko u. Fez. p. 538) as an "opinion;" R. Tanchum adopts it, but gives חרמא as an "opinion" and says that "altogether it belongs to the prickly plants;" Kimehi says, that "some count it a nettle; others, a thistle." On מלוח see Bochart Hieroz. ii. 223-228, ed. Leipzig.

¹¹ Ma. letter.

¹² S. Jer. and Rup.

¹³ 1 Macc. v. 6-8.

¹⁴ Cant. i. 5.

¹ Gen. xxii. 16. (so often referred to) Is. xlv. 23, or by Thy Right Hand, i. e. the might which He would put forth.

² Gen. xlii. 1, 3, 11.

³ See the description of Ziara "once a place of considerable importance" in Tristram, *Land of Moab* pp. 329, 330.

⁴ Tristram, *Land of Israel*, p. 367.

⁵ Deut. xxix. 23. ⁶ Ps. cvii. 34. ⁷ Jer. xlix. 18.

⁸ Job xxx. 7.

¹⁰ Jon. has מלוחין: the Peschito, מלוחא, and, remarkably, does not use a name coincident with the

Before
CHRIST
cir. 630.

magnified themselves
against the people of the
LORD of hosts.

11 The LORD will be

angry with me. They seem to have escaped the overthrow of Sodom and Gomorrah (heathen sins), and to have found a place of refuge (Zoar); and yet they are in darkness and cannot see the light of faith; and in an unlawful manner they mingle, against all right, the falsehood of Satan with the truth of God; so that their doctrines become, in part, *doctrines of devils*, while in part have some stamp of the original truth. To them, as to the Jews, our Lord says, *Ye are of your father the devil*. While they profess to be children of God, they claim by their names to have God for their Father (Moab) and to be of His people (Ammon), while in hatred to His true children they forfeit both. As Moab seduced Israel, so they the children of the Church. They too enlarge themselves against the borders of the Church, rending off its children and making themselves the Church. They too utter reproaches and revilings against it. "Take away their revilings," says an early father¹, "against the law of Moses, and the Prophets, and God the Creator, and they have not a word to utter." They too² remove the old landmarks which the fathers (the Prophets and Apostles) have set. And so, barrenness is their portion; as, after a time, heretics ever divide, and do not multiply; they are a desert, being out of the Church of God: and at last the remnant of Judah, the Church, possesses them, and absorbs them into herself.

11. The Lord will be terrible unto [upon] them, i.e. upon Moab and Ammon, and yet not in themselves only, but as instances of His just judgment. Whence it follows, *For He will furnish all the gods of the earth*. "Miserable indeed, to whom the Lord is terrible! Whence is this? Is not God by Nature sweet and pleasurable and serene, and an Object of longing? For the Angels ever desire to look into Him, and in a wonderful and unspeakable way, ever look and ever long to look. For miserable they, whose conscience makes them shrink from the face of Love. Even in this life they feel this shrinking, and, as if it were some lessen-

terrible unto them: for he
will † furnish all the gods
of the earth; *and men
shall worship him, every

Before
CHRIST
cir. 630.

† Heb.
make lean.
* Mal. 1. 11.
John 4. 21.

ing of their grief, they deny it, as though this could destroy the truth, which they hold down in unrighteousness⁴."

For He will furnish⁵ all the gods of the earth, taking away⁶ the fat of their sacrifices, and the wine of their drink-offerings. Within 80 years from the death of our Lord⁷, the governor of Pontus and Bithynia wrote officially to the Roman Emperor, that "the temples had been almost left desolate, the sacred rites had been for a long time intermitted, and that the victims had very seldom found a purchaser," before the persecution of the Christians, and consulted him as to the amount of its continuance. Toward the close of the century, it was one of the Heathen complaints, which the Christian Apologist had to answer, "they are daily melting away the revenues of our temples." The Prophet began to speak of the subdual of Moab and Ammon; he is borne on to the triumphs of Christ over all the gods of the Heathen, when the worship of God should not be at Jerusalem only, but *they shall worship Him, every one from his place*.

Even all the isles of the heathen. For this is the very note of the Gospel, that "each who through faith in Christ was brought to the knowledge of the truth, by Him, and with Him, worshipeth from his place" God the Father; and God is no longer known in Judea only, but the countries and cities of the Heathen, though they be separated by the intervening sea from Judæa, no less draw nigh to Christ, pray, glorify, thank Him unceasingly. For formerly¹¹ His name was great in Israel, but now He is well known to all everywhere; earth and sea are full of His glory, and so every one worshipeth Him from his place; and this is what is said, "As I live, saith the Lord, all the earth shall be filled with the glory of the Lord." The isles are any distant lands on the seashore¹², especially the very distant¹³; but also Asia Minor¹⁴ and the whole coast of Europe, and even the Indian Archipelago¹⁵, since the ivory and ebony came from its many isles. Zephaniah revives the term, by which Moses had spoken

¹ Tert. de Præscr. Hæc. c. 42, p. 493. Oxf. Tr.

² Ib. c. 37. p. 488.

³ Rup.

⁴ Rom. 1. 18.

⁵ There is no reason to abate the irony by rendering "destroy." מְרַחֵם is contrasted with מְשַׁחֵם Is. xvii. 4, as מְרַחֵם Is. x. 16; מְרַחֵם, of the land, with מְרַחֵם Nu. xiii. 20; of the sheep, with מְרַחֵם Ez. xxxiv. 20. In Ps. cvl. 15. מְרַחֵם is used met. for a wasting, emaciating sickness: in Mic. vi. 10, of "an

ephah of emaciation" i. e. scant; in Is. xxiv. 6, מְרַחֵם is sickness; (see Ew. Lehrs. 149. g.) [all.]

⁶ Deut. xxxii. 38.

⁷ Between A. D. 103-105.

⁸ Pliny Epist. x. 32. p. 684. ed. Steph.

⁹ Tert. Apol. c. 42. see p. 90. note c. Oxf. Tr.

¹⁰ S. Cyr.

¹¹ Ps. lxxvi. 1.

¹² Nu. xiv. 21.

¹³ Jer. xxv. 22. sqq. Ez. xxvi. 15. sqq. Ps. lxxii. 10.

¹⁴ Is. lxvi. 10.

¹⁵ Dan. xi. 1, 8.

¹⁶ Ez. xxvii. 15. Ges. Thes. sub. v.

Before
CHRIST
cir. 630.

one from his place, *even*
all the isles of the hea-
then.

* Gen. 10. 5.

of the dispersion of the sons of Japhet; "1 By these were the *isles of the Gentiles* divided in their lands, every one after his tongue." He adds the word, *all*; all, wherever they had been dispersed, every one from his place, shall worship God. One universal worship shall ascend to God from all everywhere. So Malachi prophesied afterward; "2 From the rising up of the sun even to the going down of the same My Name shall be great among the Gentiles, and in every place incense shall be offered unto God and a pure offering; for My Name shall be great among the heathen, saith the Lord of hosts." Even a Jew ³says here: "This, without doubt, refers to the time to come, when all the inhabitants of the world shall know that the Lord is God, and that His is the greatness and power and glory, and He shall be called the God of the whole earth." The *isles or coasts of the sea* are the more the emblem of the Church, in that, "4 lying, as it were, in the sea of this world and encompassed by the evil events in it, as with bitter waters, and lashed by the most vehement waves of persecutions, the Churches are yet founded, so that they cannot fall, and rear themselves aloft, and are not overwhelmed by afflictions. For, for Christ's sake, the Churches cannot be shaken, and ⁵the gates of hell shall not prevail against them."

12. *Ye Ethiopians also, ye shall be slain by My sword.* lit. *Ye Ethiopians also, the slain of My sword are they.* Having summoned them to His throne, God speaks of them, not to them any more; perhaps in compassion, as elsewhere in indignation⁶. The Ethiopians were not in any direct antagonism to God and His people, but allied only to their old oppressor, Egypt. They may have been in Pharaoh Necho's army, in resisting which, as a subject of Assyria, Josiah was slain: they are mentioned⁷ in that army which Nebuchadnezzar smote at Carchemish in the 4th year of Jehoiakim. The prophecy of Ezekiel implies rather, that Ethiopia should be involved in the calamities of Egypt, than that it should be itself invaded. "8 Great

12 ¶⁹ Ye Ethiopians Before
also, ye shall be slain by CHRIST
cir. 630.
* my sword.

* Pa. 17. 13.

Jer. 46. 9. Ezek. 30. 9.

terror shall be in Ethiopia, *when the slain shall fall in Egypt.*" "9 Ethiopia and Lybia and Lydia &c. and all the men of the land that is in league, shall fall with these, by the sword." "10 They also that uphold Egypt shall fall." Syene¹⁰, the frontier-fortress over against Ethiopia, is especially mentioned as the boundary also of the destruction. "Messengers," God says¹¹, "shall go forth from Me to make the careless Ethiopians afraid," while the storm was bursting in its full desolating force upon Egypt. All the other cities, whose destruction is foretold, are cities of lower or upper Egypt¹².

But such a blow as that foretold by Jeremiah and Ezekiel must have fallen heavily upon the allies of Egypt. We have no details; for the Egyptians would not, and did not tell of the calamities and disgraces of their country. No one does. Josephus, however, briefly but distinctly says¹³, that after Nebuchadnezzar had in the 23d year of his reign, the 5th after the destruction of Jerusalem, "reduced into subjection Moab and Ammon, he invaded Egypt, with a view to subdue it," "killed its then king, and having set up another, captured for the second time the Jews in it and carried them to Babylon." The memory of the devastation by Nebuchadnezzar lived on apparently in Egypt, and is a recognized fact among the Mohammedan historians, who had no interest in the fulfillment of Jewish prophecy, of which it does not appear that they even knew. Bokht-nasar [Nebuchadnezzar], they say, "14 made war on the son of Nechas [Necho], slew him and ruined the city of Memphis and many other cities of Egypt: he carried the inhabitants captive, without leaving one, so that Egypt remained waste forty years without one inhabitant." Another says, "15 The refuge which the king of Egypt granted to the Jews who fled from Nebuchadnezzar brought this war upon it: for he took them under his protection and would not give them up to their enemy. Nebuchadnezzar, in revenge, marched against the king of Egypt and destroyed the country." "One may be

¹ Gen. x. 5. The phrase, עַל הַיָּם, occurs only in these two places.

² Mal. i. 11.

³ Abarbanel.

⁴ S. Cyr.

⁵ S. Matt. xvi. 18.

⁶ Is. xxii. 16. "What hast thou here, and whom hast thou here, that thou hast hewed these here a sepulchre? Hewing him out on high his sepulchre, graving in the rock a dwelling for him." Mic. i. 2. "Hear, ye people, all of them." Deut. xxxii. 15. "Thou art waxen fat, art grown thick, art covered with fatness; and he forsook God Who made him, and lightly esteemed the Rock of his salvation."

⁷ Jer. xli. 9.

⁸ Ib. 5.

⁹ Ezek. xxx. 4.

¹⁰ Ib. 6.

¹¹ Ib. 9.

¹² Zoan, Aven, Pi-beseth, Tephanehes, Sin, on the Eastern boundary; Noph [Memphis] the capital of Lower Egypt; Pathros, probably a district of Upper Egypt; No [Thebes] its capital; Syene, its last town to the South.

¹³ Ant. x. 9. 7. See further Sir G. Wilkinson, *Manners and customs of the Ancient Egyptians*, i. 173-179. Pusey's *Daniel the Prophet* pp. 275-277.

¹⁴ Makrizi in De Sacy, *Abdallatif Relation de l'Egypte* p. 247. ¹⁵ Abdallatif i. c. p. 184.

Before
CHRIST
cir. 630.

13 And he will stretch
out his hand against the
north, and ⁴destroy As-
syria. 1. 1. & 2. 10. & 3. 15, 18.

certain," says a good authority¹, "that the conquest of Egypt by Nebuchadnezzar was a tradition generally spread in Egypt and questioned by no one." Ethiopia was then involved, as an ally, and as far as its contingent was concerned, in the war, in which Nebuchadnezzar desolated Egypt for those 40 years. But, although this fulfilled the prophecy of Ezekiel, Isaiah, some sixty years before Zephaniah, prophesied a direct conquest of Ethiopia. *I have given, God says², Egypt as thy ransom, Ethiopia and Seba for thee.* It lay in God's purpose, that Cyrus should restore His own people, and that his ambition should find its vent and compensation in the lands beyond. It may be that, contrary to all known human policy, Cyrus restored the Jews to their own land, willing to bind them to himself, and to make them a frontier territory toward Egypt, not subject only but loyal to himself. This is quite consistent with the reason which he assigns; ³*The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem which is in Judah;* and with the statement of Josephus, that he was moved thereto by "reading the prophecy which Isaiah left, 210 years before." It is, alas! nothing new to Christians to have mixed motives for their actions: the exception is to have a single motive, "for the glory of God." The advantage to himself would doubtless flash at once on the founder of a great empire, though it did not suggest the restoration of the Jews. Egypt and Assyria had always, on either side, wished to possess themselves of Palestine, which lay between them. Anyhow, one Persian monarch did restore the Jews; his

Before
CHRIST
cir. 630.

syria; and will make
Nineveh a desolation, and
dry like a wilderness.

successor possessed himself of "Egypt, and part, at least, of Ethiopia." Cyrus wished, it is related⁵, "to war in person against Babylon, the Bactrians, the Sace, and Egypt." He perished, as is known, before he had completed⁶ the third of his purposed conquests. Cambyzes, although after the conquest of Egypt he planned ill his two more distant expeditions, reduced⁷ "the Ethiopians bordering upon Egypt" [⁸"lower Ethiopia and Nubia"], and these "brought gifts" permanently to the Persian Sovereign. Even in the time of Xerxes, the Ethiopians had to furnish their contingent of troops against the Greeks. Herodotus describes their dress and weapons, as they were reviewed at Doriscus⁹. Cambyzes, then, did not lose his hold over Ethiopia and Egypt, when forced by the rebellion of Pseudo-Smerdis to quit Egypt.

13. Zephaniah began by singling out Judah amid the general destruction, ¹⁰*I will also stretch out My Hand upon Judah;* he sums up the judgment of the world in the same way; *He will stretch out, or, Stretch He forth¹¹, His Hand against the North and destroy Asshur, and make Nineveh a desolation.* Judah had, in Zephaniah's time, nothing to fear from Assyria. Isaiah¹² and Micah¹³ had already foretold, that the captivity would be to Babylon. Yet of Assyria alone the prophet, in his own person, expresses his own conformity with the mind of God. Of others he had said, *the word of the Lord is against you, O Cunaan, and I will destroy thee; As I live, saith the Lord, Moab shall be as Sodom. Ye also, O Ethiopians, the slain of My sword are they.* Of Assyria alone, by a slight inflection of the word, he expresses that he goes along with this, which he announces.

¹ De Sacy l. c. who quotes Abulféda [see his hist. ante-Islam. p. 102. he could not find the names of Egyptian kings between Shishak and the Pharaoh who was the contemporary of Nebuch.] Masudi, Nisairi, also.

² Is. xliii. 3.

³ Ant. xi. 1. 2.

⁴ Ib. 214 and Rawl. notes p. 350.

⁵ Sir G. Wilkinson in Rawl. Herod. ii. 487. n. 10.

⁶ Her. vii. 69.

⁷ ¹⁰ ¹¹ ¹² ¹³ The ordinary force of the arabized

form of the future with י is consecutive, viz., that the action so joined on is the result of the preceding; "intercede with the Lord יִקַּח, that He may take away," lit. "and He may take away." Ex. x. 17. Gesenius' instances are all of this sort. In Huf. of the regular verb, Jud. xiv. 15. 1 Sam. vii. 3. Job xi. 6. xii. 7. Jer. xlii. 3. (Lehr. p. 321.) verbs יָ, Kal. Nu. xxv. 4. Jud. vi. 30. Is. i. 2. 1 Kgs. xxi. 10. 2 Kgs. v. 10. 2 Chr. xxi. 10. xxx. 6, 8. (Ib. p. 403.)

Hif. Ex. viii. 4, x. 17. Nu. xxi. 7. (Ib. p. 403.) verb יָ, Ez. x. 12. Is. ii. 20. Is. xxxviii. 21, 1 Kgs. xx. 20, Jer.

⁸ Ezr. i. 2. 3.

⁹ Herod. i. 153.

¹⁰ Herod. iii. 97.

¹¹ Herod. ii. 487. n. 10.

¹² Is. i. 4.

xxiii. 18. (Ib. p. 428). Such are also Hos. xiv. 6, 7, 9. Sometimes a prayer seems to be thus interwoven with prediction as, Nu. xxiv. 7, "her seed shall be in many waters, and exalted be (יִרְיָ) his king above Amalek, and exalted shall be his kingdom" and Ib. 9, "And Israel doeth valiantly; and rule one (יִרְיָ) from Jacob." Is. xxxv. 1, 2, "Wilderness and dry-place shall be glad for them, and let the desert rejoice (יִרְיָ) and it shall blossom as the Autumn-crocus. It shall blossom abundantly; and joy it, (יִרְיָ) yea with joy and jubilee: the glory of Lebanon is given to it; they shall see the glory of the Lord, the excellency of our God." The peculiarity here is, that it stands so apart and independent of the preceding, with which י connects it. The shade of meaning is so fine, that the Verris and Rabbins pass over it, rendering simply future as do modern commentators, except Kell, and Ewald who corrects יִרְיָ arbitrarily and against history.

¹³ Is. xxxix. 6.

¹⁴ Mic. iv. 10.

Before
CHRIST
cir. 630.

14 And ^oflocks shall lie down in the midst of her, all 'the beasts of the nations: both the || ^scormorant and the bittern shall lodge in the || upper lintels

* ver. 6.
† Is. 13. 21, 22.
| Or, pelican.
‡ Is. 34. 11, 14.
| Or, knots, or, chapters.

He does not say as an imprecation, "May He stretch forth His hand;" but gently, as continuing his prophecies, *and*, joining on Asshur with the rest; only instead of saying "He will stretch forth," by a form almost insulated in Hebrew, he says, *And stretch He forth His Hand*. In a way not unlike, David having declared God's judgments, *The Lord trieth the righteous; and the wicked and the lover of violence doth His soul abhor*, subjoin. *ah, On the wicked rain He snares*, signifying that he (as all must be in the Day of judgment), is at one with the judgment of God. This is the last sentence upon Nineveh, enforcing that of Jonah and Nahum, yet without place of repentance now. He accumulates words expressive of desolation. It should not only be a *desolation*¹, as he had said of Ashkelon, Moab and Ammon, but a dry, parched², unfruitful³ land. As Isaiah, under the same words, prophesies that the dry and desolate land⁴ should, by the Gospel, be glad, so the gladness of the world should become dryness and desolation. *Asshur* is named, as though one individual⁵, implying the entireness of the destruction; all shall perish, as one man; or as gathered into one and dependent upon one, its evil King. *The North* is not only Assyria, in that its armies came upon Judah from the North, but it stands for the whole power of evil⁶, as Nineveh for the whole beautiful, evil, world. The world with "the princes of this world" shall perish together.

14. *And flocks shall lie down in the midst of her*. No desolation is like that of decayed luxury. It preaches the nothingness of man, the fruitlessness of his toils, the fleetingness of his hopes and enjoyments, and their baffling when at their height. Grass in a court or on a once beaten road, much more, in a

of it; *their voice shall sing in the windows; desolation shall be in the thresholds: || for he shall uncover the ^bcedar^b work.*

Before
CHRIST
cir. 630.

Or, when he hath uncovered.
Jer. 22. 14.

town, speaks of the passing away of what has been, that man was wont to be there, and is not, or is there less than he was. It leaves the feeling of void and forsakenness. But in Nineveh not a few tufts of grass here and there shall letoken desolation, it shall be one wild rank pasture, where *flocks* shall not feed only, but *lie down* as in their fold and continual resting-place, not in the outskirts only or suburbs, but in the very centre of her life and throng and busy activity, *in the midst of her*, and none shall fray them away. So Isaiah had said of the cities of Aroer, *they shall be for flocks, which shall lie down and none shall make them afraid*, and of Judah till its restoration by Christ, that it should be *a joy of wild asses, a pasture of flocks*. And not only those which are wont to be found in some connection with man, but *all the beasts of a nation*⁷, the troops of wild and savage and unclean beasts which shun the dwellings of man or are his enemies, these in troops have their lair there.

Both the pelican¹⁰ and the [hedgehog¹¹] shall lodge in the upper lintels thereof. The chapters [E. M.] or capitals of the pillars of the temples and palaces shall lie broken and strewn upon the ground, and among those desolate fragments of her pride shall unclean animals haunt. The pelican has its Hebrew name from vomiting. It vomits out the shells which it had swallowed whole, after they had been opened by the heat of the stomach, and so picks out the animal contained in them¹², the very image of greediness and uncleanness. It dwells also not in deserts only but near marshes, so that Nineveh is doubly waste.

A voice shall sing in the windows. In the midst of the desolation, the muteness of the hedgehog and the pensive loneliness of the

rum gentes," Virg. Georg. iv. 430. Arab. ^{אֶמָּה} Boch. Hieroz. ii. 468. Leipzig.

¹⁰ The most probable rendering, as explaining the etymology. The ⁶ render "pelican" Ps. cii. 7. Lev. xi. 18; Aq. Symm. Th. Is. xxxiv. 11; Aq. here. The ^{קוק} of the Talmudists (קקא Jerus. Targ. ap. Levy Lex.) is probably the same. The pelican retires inland to consume its food. Tristram, Houghton, in Smith Bibl. Diet. v. Pelican. note.

¹¹ There seems a consent that the ^{קָדָר} is the hedgehog or porcupine (as in Aram. and Arab.) o. S. Jer. R. Nathan, Rashi, although the Arab. etym. "rolled himself round" seems uncertain.

¹² Aristot. Anim. ix. 10.

¹ שְׁמָחָה Zeph. ii. 4. 9.

² צִיָּה of absence of water, Job xxx. 3. Ps. lxxiii. 2.

ev. 41. cviii. 35. Is. xli. 18. Jer. ii. 6. Ez. xix. 13. Hos. ii. 5.

³ Is. liii. 2.

⁴ כְּדָר צִיָּה Is. xxxv. 1. Jer. joins צִיָּה כְּדָר וְעֵרֵבָה i. 12.

⁵ Asshur is used in this way of the people, considered in and with their king. Is. xxx. 31. xxxi. 8.

⁶ See Is. xiv. 13.

⁷ Ib. xxxii. 14. Comp. Jer. vi. 2.

⁸ וְיִי "nation," of gregarious creatures, locusts, Jo. i. 6, ii. 2; נֶסֶם, "ants," Pr. xxx. 25. "conies," Ib. 26. Comp. אֶפְרוֹסָא &c. "apium populi," "equo-

Before
CHRIST
cir. 630.

15 This is the rejoicing
city ¹ that dwelt carelessly,
² that said in her heart, I
am, and there is none be-
side me: how is she be-

¹ Isai. 47. 8.
² Rev. 18. 7.

solitary pelican, the musing spectator is even startled by the gladness of a bird, joyous in the existence which God has given it. Instead of the harmony of music¹ and men-singers and women-singers in their palaces shall be the sweet music of some lonely bird, unconscious that it is sitting in the windows of those, at whose name the world grew pale, portions of the outer walls being all which remain of her palaces. Desolation shall be in the thresholds, sitting, as it were, in them; everywhere to be seen in them; the more, because unseen. Desolation is something oppressive; we feel its presence. There, as the warder watch and ward at the empty portals, where once was the fullest throng, shall desolation sit, that no one enter. For He shall uncover [hath uncovered E. M.] the cedar-work: in the roofless palaces, the carved cedar-work shall be laid open to wind and rain. Any one must have noticed, how piteous and dreary the decay of any house in a town looks, with the torn paper hanging uselessly on its walls. A poet of our own said of the beautiful ruins of a wasted monastery:

"For the gay beams of lightsome day
Gild, but to flout the ruins gray."

But at Nineveh it is one of the mightiest cities of the world which thus lies waste, and the bared cedar-work had, in the days of its greatness, been carried off from the despoiled Lebanon³ or Hermon⁴.

15. This utter desolation is the rejoicing city (so unlike is it, that there is need to point out that it is the same); this is she, who was full of joy, exulting exceedingly⁵, but in herself, not in God; that dwelt carelessly,

¹ חֲזָקָה collective, like עֲזָרָה Jer. vi. 6.

² Is. xiv. 8. xxxvii. 24. Ezek. xxxi. 16. "In the fragment of another epigraph, we have mention of some objects also of wood, 'brought from Mt. Lebanon, (and taken up to the mound) from the Tigris.'" Layard, Nineveh and Babylon. p. 118. "At that time the countries that are upon Lebanon, I took possession of, to the great sea of the country of Akkari" (the Mediterranean,) from Inscription. Ib. p. 355, 356. "The conqueror from the upper passage of the Tigris to Lebanon and the Great Sea." Ib. p. 361. "Standing one day on a distant part of the mound, I smelt the sweet smell of burning cedar; the Arab workmen excavating in the small temple had dug out a beam, and the weather being cold, had at once made a fire to warm themselves. The wood was cedar, probably one of the very beams mentioned in the inscription, as brought from the forests of Lebanon, by the King who built the edifice. After a lapse of nearly 3000 years, it had retained its original fragrance." Ib. p. 357.

come a desolation, a place
for beasts to lie down in!
every one that passeth by
her ¹ shall hiss, and ² wag
his hand.

Before
CHRIST
cir. 630.

¹ Job 27. 23.
Lam. 2. 15.
Ezek. 27. 36.
² Nah. 3. 19.

lit. *securely*, and so carelessly; saying *Peace and safety*³, as though no evil would come upon her, and so perishing more certainly and miserably⁴. *That said in her heart*, this was her inmost feeling, the moving cause of all her deeds; *I am and there is none beside me*; literally, ¹ and there is no I beside, claiming the very attribute of God (as the world does) of self-existence, as if it alone were I, and others, in respect of her, were as nothing. Pantheism, which denies the being of God, as Author of the world, and claims the life in the material world to be God, and each living being to be a part of God, is only this self-idolatry, reflected upon and carried out in words. All the pride of the world, all self-indulgence which says, *Let us eat and drink, for to-morrow we die*, all covetousness which ends in this world, speaks this by its acts, *I and no I beside*.

How is she become a desolation, has passed wholly into it, exists only as a desolation, a place for beasts to lie down in, a mere den for the wild beasts. *Every one that passeth by her shall hiss in derision, and wag [or wave] his hand*] in detestation, as though putting the hand between them and it, so as not to look at it, or, as it were, motioning it away. The action is different from that of ² clapping the hands in exultation.

"It is not difficult," S. Jerome says, "to explain this of the world, that when the Lord hath stretched forth His Hand over the North and destroyed the Assyrian, the Prince of this world, the world also perishes together with its Princes, and is brought to utter desolation, and is pitied by none, but all hiss and shake their hands at its ruin. But of the Church it

³ Rawl. 5. Emp. i. 355.

⁴ עָרָה, (verb, perhaps i. q. ἀλαλέω,) is exulting joy, the exultation being good or bad, according to its object, in God or in self and the world; in God, Ps. xxviii. 7, lxxvii. 5, xcvi. 11, cxlix. 5, Hab. iii. 18; Zeph. iii. 14: in good, Pr. xxiii. 10; in God's gifts, Ps. ix. 8, cviii. 8; in evil, Ps. xciv. 3, Jer. xl. 15, xv. 17, l. 11, ii. 39; over an enemy 2 Sam. i. 20. עָרָה (intens.) Is. xxii. 2, xxiii. 7, xxiv. 8, xxxii. 13, is used, as here, of a city, full of its tumultuous, self-confident excitement, as is the verb Is. xxiii. 12. and עָרָה of an individual, Jer. v. 14. [all.]

⁵ 1 Thess. v. 3.

⁶ See Jud. xviii. 27.

⁷ As we might say "no second I." This gives an adequate explanation of the ⁸ in עֲשֵׂה, as no other rendering does.

⁸ Nah. iii. 19.

Before
CHRIST
cir. 630.

CHAPTER III.

1 *A sharp reproof of Jerusalem for divers sins.* 8 *An exhortation to wait for the restoration*

of Israel, 14 and to rejoice for their salvation by God.

Before
CHRIST
cir. 630.

WOE to ||† her that is filthy and polluted,† Or, gluttonous. Heb. craw. to the oppressing city!

seems, at first sight, blasphemous to say that it shall be a pathless desert, and wild beasts shall dwell in her, and that afterward it shall be said insultingly over her; 'This is the city given up to ill, which dwelt carelessly and said in her heart, *I and none beside.*' But whoso should consider that of the Apostle, wherein he says, *'in the last days perilous times shall come,* and what is written in the Gospel, that *'because iniquity shall abound, the love of many shall wax cold,* so that then shall that be fulfilled, *When the Son of Man cometh, shall He find the faith on the earth?* he will not marvel at the extreme desolation of the Church, that, in the reign of Antichrist, it shall be reduced to a desolation and given over to beasts, and shall suffer whatever the Prophet now describes. For if for unbelief God spared not the natural branches, but brake them off, and turned rivers into a wilderness and the water-springs into a dry ground, and a fruitful land into barrenness, for the iniquity of them that dwell therein, why not as to those of whom He had said, *'He turneth the wilderness into a standing water, and dry ground into water-springs, and there He maketh the hungry to dwell;* and as to those whom out of the wild olive He hath grafted into the good olive tree, why, if forgetful of this benefit, they depart from their Maker and worship the Assyrian, should He not undo them and bring them to the same thirst wherein they were before? Which, whereas it may be understood generally of the coming of Anti-christ or of the end of the world, yet it may, day by day, be understood of those who feign to be of the Church of God, and in works deny it, are hearers of the word not doers, who in vain boast in an outward show, whereas herds i. e. troops of vices dwell in them, and brute animals serving the body, and all the beasts of the field which devour their hearts [and pelicans, i. e. gluttons, whose god is their belly] and hedgehogs, a prickly animal full of spikes which pricketh whatever it toucheth. After which it is subjoined, that the Church shall therefore suffer this, or hath suffered it, because it lifted itself up proudly and raised

its head like a cedar, given up to evil works, and yet promising itself future blessedness, and despising others in its heart, nor thinking that there is any other beside itself, and saying, *I am, and there is no other beside me,* how is it become a solitude, a lair of beasts! For where before, dwell the Father, and the Son, and the Holy Ghost, and Angels presided over its ministries, there shall beasts dwell. And if we understand that, every one that passeth by shall hiss, we shall explain it thus; when Angels shall pass through her, and not remain in her, as was their wont, they shall be amazed and marvel, and shall not support and bear her up with their hand, when falling, but shall lift up the hands and shall pass by. Or they shall make a sound as those who mourn. But if we understand this of the devil and his angels, who destroyed the vine also that was brought out of Egypt, we shall say, that through the soul, which before was the temple of God and hath ceased so to be, the serpent passeth, and hisseth and spitteth forth the venom of his malice in her, and not this only, but setteth in motion his works which figuratively are called hands."

"The earlier and partial fulfillment of prophecy does not destroy, it rather confirms, the entire fulfillment to come. For whoso heareth of the destruction of mighty cities, is constrained to believe the truth of the Gospel, that the fashion of this world passeth away, and that, after the likeness of Nineveh and Babylon, the Lord will in the end judge the whole world also."

C. III. I. The "woe," having gone round the heathen nations, again circles round where it began, the *Jerusalem that killed the prophets and stoned those that were sent unto her.* Woe upon her, and joy to the holy Jerusalem, the *new Jerusalem*, the *Jerusalem which is from above, the mother of us all,* close this prophecy; both in figure; destruction of her and the whole earth, in time, the emblem of the eternal death; and the love of God, the foretaste of endless joy in Him.

Wo⁶ rebellious and polluted⁹; thou oppressive

¹² Tim. iii. 1-5. ⁸ S. Matt. xxiv. 12. ³ Ps. cvii. 33-36.

⁴ Rib. ⁵ Rup. ⁶ S. Matt. xxiii. 37.

⁷ Rev. iii. 12. xxi. 10.

⁸ With the partic., as a vocative, as in Am. v. 18. Is. xlv. 9, 10. Mic. i. 1. Hab. ii. 6, 9, 12, 15, 19, &c.

⁹ מורא from מרא — מרה. This seems more probable than E. V. (from a meaning given to מרא

Nah. iii. 6. and from מרא crop of bird Lev. i. 16.) or LXX *καταφρονέουσα* (as if מרא, as a few Mss. de R.) or S. Jer. "embittering," provocatrix (as if מרה — מרה), or Abarb. "terrible" (as from מרא which is expressed by מרא or Drus. "made a spectacle;" *παράδειγμα-ποιεῖν*, cf. מרא; but this is not used elsewhere, though the verb is so common.

Before
CHRIST
cir. 630. 2 She ^aobeyed not the
voice; she ^breceived not
^aJer. 22. 21. || correction; she trusted
^bJer. 6. 3. not in the LORD; she drew
|| Or, instruction. not near to her God.
^aEzek. 22. 27.
Mic. 3. 9, 10, 11. 3 ^cHer princes within

her are roaring lions; her ^{Before}
judges are ^{CHRIST}evening wolves; ^{cir. 630.}
they gnaw not the bones ^aHab. 1. 8.
till the morrow.

4 Her ^cprophets are ^aJer. 23. 11, 32.
light and treacherous per- ^{Lam. 2. 14.}
^{Hos. 9. 7.}

city ¹ The address is the more abrupt, and bursts more upon her, since the prophet does not name her. He uses as her proper name, not her own name, "city of peace," but "rebellious," "polluted;" then he sums up in one, *thou oppressive city*.

Jerusalem's sin is threefold, actively rebelling against God; then, inwardly defiled by sin; then cruel to man. So then, toward God, in herself, toward man, she is wholly turned to evil, not in passing acts, but in her abiding state, 1) rebellious, 2) defiled, 3) oppressive. She is known only by what she has become, and what has been done for her in vain. She is rebellious, and so had had the law; defiled, and so had been cleansed; and therefore her state is the more hopeless.

2. *She obeyed not the Voice*, of God, by the law or the prophets, teaching her His ways; and when, disobeying, He chastened her, *she received not correction*, and when He increased His chastisements, she, in the declining age of the state and deepening evil, turned not unto Him, as in the time of the judges, nor ceased to do evil.

In the Lord she trusted not, but in Assyria or Egypt or her idols. Our practical relation to God is summed up in the four words, "Mistrust self; trust God." Man reverses this, and when "self-trust" has of course failed him, then he "mistrusts God." ²Such rarely ask of God, what they hope they may obtain from man. They strain every nerve of their soul to obtain what they want; canvass, flatter, fawn, bribe, court favor; and betake themselves to God when all human help fails. They would be indebted, not to God, but to their own diligence. For the more they receive of God, the less, they see, can they exalt their own diligence, the more they are bound to thank God, and obey Him the more strictly."

To her God she drew not nigh, even in trouble, when all draw nigh unto Him, who

are not wholly alien from Him; she drew not near by repentance, by faith, hope or love, or by works meet for repentance, but in heart remained far from Him. And yet He was her own God, as He had shewn Himself in times past, Who changes not, while we change; is faithful to us, while we fail Him; is still our God, while we forget Him; *waits, to have mercy upon us*; shines on us while we interpose our earth-born clouds between us and Him. ³Not in body nor in place, but spiritually and inwardly do we approach to the uncircumscribed God, owning Him as our Father, to Whom we daily say "Our Father."

3. The prophet having declared the wickedness of the whole city, rehearses how each in Church and state, the ministers of God in either, who should have corrected the evil, themselves aggravated it. Not enemies, without, destroy her, but

Her princes within her, in the very midst of the flock, whom they should in God's stead feed with a true heart, destroy her as they will, having no protection against them. *Her judges are evening wolves*⁴; those who should in the Name of God redress all grievances and wrongs, are themselves like wild beasts, when most driven by famine. *They gnaw not the bones*⁵ *till the morrow or on the morrow* [lit. *in the morning*]. They reserve nothing till the morning light, but do in darkness the works of darkness, shrinking from the light, and, in extreme rapacity, devouring at once the whole substance of the poor. As Isaiah says, ⁶*Thy princes are rebellious and companions of thieves*, and ⁷*The Lord will enter into judgment with the ancients of His people and the princes thereof: for ye have eaten up the vineyard: the spoil of the poor is in your houses*. And Ezekiel, ⁸*Her princes in the midst thereof are like wolves, ravening the prey to shed blood, to destroy souls, to get dishonest gain*.

4. *Her prophets are light, boiling and bubbling up*, like water boiling over⁹, empty

signifies "cut off," spec. wool of sheep, fruit of palm-trees, and with ¹p. "gaining for himself or his family." In Syr. it is 1) "cut off;" 2) "decreed;" not, "reserved." Abulw. Kim. Menach. reader "break" as denom.

¹ הָעִיר as a separate vocative, as Nu. xv. 15. Cant. vi. 1. Is. lii. 18. MI. ii. 7. &c., and in the N. T. ^a βασιλεὺς, S. Matt. xxvii. 29. ^b οὐκ εὐδοκῶ, S. Mark x. 47. ^c ἀνατρεῖ Ib. xiv. 36, &c.

² Rib. on Hos. vii. n. 39. ³ Dion.

⁴ See Hab. i. 8.

⁵ The meaning of Piel, in Num. xxiv. 8, and met. Ez. xxiii. 34, as denom. from poetic לָרַם "bone." The Verss. gave the meaning, dropping the metaphor, the Lxx. and Vulg. rendering ^a left; ^b Ch. ^c deferring to, ^d Syr. "waiting for." In Arab. يَرْكَبُ

⁶ Is. i. 23. ⁷ Ib. iii. 14. ⁸ Ez. xxii. 27.

⁹ פְּרוּזִים being used by Jeremiah (xxiii. 32) of the false prophets who prophesy false dreams and do tell them and cause My people to err by their lies and by their lightness, it probably has the same meaning here; though פְּרוּזִים is used of the boiling over of

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‘Ezek. 22. 26.

sons; her priests have polluted the sanctuary, they have done violence to the law.

5 ‘The just LORD ^{is} in the midst thereof; he will not do iniquity: † every morning doth he bring his

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Deut. 32. 4.
ver. 15. 17.
See Mic. 3. 11.
† Heb. morning
by morning.

boasters claiming the gift of prophecy, which they have not; “boldly and rashly pouring out what they willed as they willed;” promising good things which shall not be. So they are her prophets, to whom they *prophesy smooth things*, “the prophets of this people” not the prophets of God; *treacherous persons* [lit. men of treacheries] wholly given to manifold treacheries against God in Whose Name they spake and to the people whom they deceived. “² They spake as if from the mouth of the Lord and uttered everything against the Lord.” *The leaders of the people*, those who profess to lead it aright, Isaiah says³, *are its misleaders. Thy prophets, Jeremiah says⁴, have seen vain and foolish things for thee; they have seen for thee false visions and causes of banishment.*

Her priests have polluted her sanctuary, lit. holiness, and so holy rites, persons⁵, things, places (as the sanctuary), sacrifices. All these they polluted, being themselves polluted; they polluted first themselves, then the holy things which they handled, handling them as they ought not; carelessly and irreverently, not as ordained by God; turning them to their own use and self-indulgence, instead of the glory of God; then they polluted them in the eyes of the people, ⁶ *making them to abhor the offering of the Lord*, since, living scandalously, they themselves regarded the Ministry entrusted to them by God so lightly. Their office was to ⁷ *put difference between holy and unholy and between clean and unclean, and to teach the children all the statutes which the Lord hath spoken unto them by Moses*; that they ⁸ *should sanctify themselves and be holy, for I the Lord your God am holy*. But they on the contrary, God says by Ezekiel, ⁹ *have done violence to My law and have profaned My holy things; they have made no difference between holy and profane, and have taught none between clean and unclean. Holy and unholy being the contradictory of each other, these changed what God had hallowed into its exact contrary. It was not a mere short-coming, but an annihilation (so to speak), of God’s purposes.*

¹⁰ The Priests of the Church then must sensuality (Gen. xlix. 4.) and of empty wanton men, Jud. ix. 4. In Arabic, פורץ as well as פורץ is used of vain-glory; in Syr. of “impurity.”

¹ See Mic. ii. 11.

² Is. ix. 15. [16. Eng.]

³ Ezra viii. 28.

⁴ Lev. x. 10. 11.

⁵ Ezek. xxii. 28.

⁶ S. Jer.

⁷ Lam. ii. 14.

⁸ 1 Sam. ii. 17.

⁹ Ib. xi. 44. xix. 2. &c.

¹⁰ S. Cyr.

¹¹ Gal. v. 16.

keep strict watch, not to profane holy things. There is not one mode only of profaning them, but many and divers. For Priests ought to be purified both in soul and body, and to cast aside every form of abominable pleasure. Rather should they be resplendent with zeal in well-doing, remembering what S. Paul saith, *“walk in the Spirit and ye shall not fulfill the lust of the flesh.”*

They have oppressed, done violence, to the law, openly violating it¹²; or straining it, or secretly wresting and using its forms to wrong and violence, as in the case of Naboth and of Him, of Whom Naboth thus far bore the Image. ¹³ *We have a law, and by our law He ought to die.* Law exists to restrain human violence; these reversed God’s ordinances; violence and law changed places: first, they did violence to the majesty of the law, which was the very voice of God, and then, through profaning it, did violence to man. Forerunners herein of those, who, when Christ came, ¹⁴ *transgressed the commandment of God, and made it of none effect by their traditions*; ¹⁵ *omitting also the weightier matters of the law, judgment and mercy and faith; full of extortion and excess!*

5. But, beside these evening wolves in the midst of her, there standeth Another in the midst of her, Whom they knew not, and so, very near¹⁶ to them although they would not draw near to Him. But He was near, to behold all the iniquities which they did in the very city and place called by His Name and in His very Presence; He was in her to protect, foster her with a father’s love, but she, presuming on His mercy, had cast it off. And so He was near to punish, not to deliver; as a Judge, not as a Saviour. ¹⁷ *God is everywhere, Who says by Jeremiah, “I fill heaven and earth. But since, as Solomon attesteth, “The Lord is far from the wicked, how is He said here to be in the midst of these most wicked men? Because the Lord is far from the wicked, as regards the presence of love and grace; still in His Essence He is everywhere, and in this way He is equally present to all.”*

The Lord is in the midst thereof; He will not

¹² The construction with the acc. of person occurs Ezek. xxii. 28, Prov. viii. 38, Jer. xxii. 3.

¹³ S. John xix. 7.

¹⁴ S. Matt. xv. 6.

¹⁵ Ib. xxiii. 23. 25.

¹⁶ The words in Hebrew correspond with each other, being from the same root, קרבה “draw near;” בקרבה, “in the midst of her.” ver. 2, 3, 5.

¹⁷ Dion.

¹⁸ Pr. xv. 29.

¹⁹ Jer. xxiii. 24.

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judgment to light, he fail-
eth not; but 'the unjust
knoweth no shame.

Jer. 3. 3.
& 6. 15. & 8. 12.

6 I have cut off the na-

tions: their || towers are
desolate; I made their
streets waste, that none
passeth by: their cities

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Or, corners.

do iniquity. "1 Since He is the primal rule and measure of all righteousness; therefore from the very fact that He doeth anything, it is just; for He cannot do amiss, being essentially holy. Therefore He will give to every man what he deserves. Therefore we chant, 2 The Lord is upright, and there is no unrighteousness in Him." Justice and injustice, purity and impurity, cannot be together. God's Presence then must destroy the sinners, if not the sin. He was in the midst of them, to sanctify them, giving them His judgments as a pattern of theirs: He will not do iniquity: but if they heeded it not, the judgment would fall upon themselves. It were for God to become 3 such an one as themselves, and to connive at wickedness, were He to spare at last the impenitent.

Every morning [lit. in the morning, in the morning] one after the other, quickly, openly, daily, continually, bringing all secret things, all works of darkness, to light, as He said to David, 4 Thou didst it secretly, but I will do this thing before all Israel, and before the sun. Doth He bring His judgments to light, so that no sin should be hid in the brightness of His Light, as He said by Hosea, Thy judgments are a light which goeth forth. 5 Morning by morning, He shall execute His judgments, i. e., in bright day and visibly, not restraining His anger, but bringing it forth in the midst, and making it conspicuous, and, as it were, setting in open vision what He had foreannounced. Day by day God gives some warning of His judgments. By chastisements which are felt to be His on this side or on that or all around, He gives ensamples which speak to the sinner's heart. He faileth not. As God said by Habakkuk, that His promises, although they seem to linger, were not behind 6 the real time, which lay in the Divine mind, so, contrariwise, neither are His judgments. His hand is never missing 7 at the appointed time. But the unjust 8, he, whose very being and character, iniquity, is the exact contrary to what he had said of the perfection of God, 9 Who doth not iniquity, or, as Moses had taught them in his song 10, all His ways are judgment, a God of truth and

without iniquity 11, just and right is He. Knoweth no shame, as God saith by Jeremiah, 12 Thou refusedst to be ashamed. 13 They were not at all ashamed, neither could they blush. Even thus they would not be ashamed of their sins, 14 that they might be converted and God might heal them.

6. I have cut off [the] nations. God appeals to His judgments on heathen nations, not on any particular nation, as far as we know; but to past history, whether of those, of whose destruction Israel itself had been the instrument, or others. The judgments upon the nations before them were set forth to them, when they were about to enter on their inheritance, as a warning to themselves 15. Defile not ye yourselves in any of these things; for in all these have the nations defiled themselves, which I cast out before you: and the land is defiled; therefore I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants. And ye, ye shall keep My statutes and My judgments and shall not commit any of these abominations—And the land shall not spue you out when ye defile it, as it spued out the nations which were before you. The very possession then of the land was a warning to them; the ruins, which crowned so many of its hill-tops 16, were silent preachers to them; they lived among the memories of God's visitations; if neglected, they were an earnest of future judgments on themselves. Yet God's judgments are not at one time only. Sennacherib appealed to their own knowledge, 17 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly. Have the gods of the nations delivered them which my fathers have destroyed? Hezekiah owned it as a fact which he knew: 18 Of a truth, Lord, the kings of Assyria have laid waste all the nations and their land. And God owns him as His instrument: 19 Now I have brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps: and, 20 I will send him against an ungodly nation, and against the people of My wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down as the mire of the streets, and says of him, It is in his heart to destroy and to

1 Dion.

2 Ps. xcii. 15.

3 Ib. l. 21.

4 2 Sam. xii. 12.

5 S. Cyr.

6 Hab. ii. 3.

7 נקד is used of one missing when a muster is made (1 Sam. xxx. 19, 2 Sam. xvii. 22, met. Is. xxxiv. 16, xl. 26, lxx. 15.); here only of God, that He does not fail to visit at the time when He ought to be looked for.

8 עני. 9 לא יעשה עולה. 10 Deut. xxxii. 4.

11 ואין עול. 12 Jer. iii. 3. 13 Ib. vi. 15, viii. 12.

14 Is. vi. 10.

15 Lev. xviii. 24, 25, 26, 28, add Ib. xx. 23.

16 This will be brought out by the "Ordnance survey" of Palestine, when completed. Isaiah alludes to them, xvii. 9.

17 Is. xxxvii. 11, 13.

18 Ib. 18.

19 Ib. 26.

20 Ib. x. 6, 7, and the graphic picture Ib. 13, 14.

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are destroyed, so that there is no man, that there is none inhabitant.

*So Jer. 8. 6.

7 *I said, Surely thou

cut off nations not a few. The king of Babylon too he describes as *the man that made the earth to tremble, that did shake kingdoms, that made the world as a wilderness, and destroyed the cities thereof.* Habakkuk recently described the wide wasting by the Babylonians, and the helplessness of nations before him².

Their towers, corner towers³, the most carefully fortified parts of their fortified cities, are desolate; I made their streets waste. The desolation is complete, within as well as without; ruin itself is hardly so desolate as the empty habitations and forsaken streets, once full of life, where

"The echoes and the empty tread
Would sound like voices from the dead."

7. *I said, surely thou wilt fear Me.* God speaks of things here, as they are in their own nature. *It could not but be*, that in the very presence of the Hand of God, destroying others but as yet sparing them, they must learn to fear Him; they must stand in awe of Him for His judgments on others; they must be in filial fear of Him for His loving longsuffering toward themselves. "Thou wilt receive instruction," corrected and taught through God's correction of others and the lighter judgments on themselves, as Solomon says, *I looked, I set my heart: I saw, I received instruction.* He saith, receive, making it man's free act. God brings it near, commends it to him, exhorts, entreats, but leaves him the awful power to receive or to refuse. God speaks with a wonderful tenderness. "Surely thou wilt stand in awe of Me; thou wilt receive instruction; thou wilt now do what hitherto thou hast refused to do." There was (so to speak) nothing else left for them⁴, in sight of those judgments. He pleads their own interests. The lightning was ready to fall. The prophet had, in vision, seen the enemy within the

wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished

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city. Yet even now God lingers, as it were, *If thou hadst known in this thy day, the things which are for thy peace.*

So their [her] dwelling should not be cut off. His own holy land which He had given them. A Jew paraphrases⁵, "And He will not cut off their dwellings from the land of the house of My Shechinah" (God's visible Presence in glory). Judah, who was before addressed thou, is now spoken of in the third person, *her*; and this also had wonderful tenderness. It is as though God were musing over her and the blessed fruits of her return to Him; "it shall not be needed to correct her further." *Howsoever I punished them*: lit. *all* (i.e., *all* the offences) *which I visited upon her*, as God saith of Himself, *"visiting the sins of the fathers upon the children,"* and this is mostly the meaning of the words *visit upon*. Amid and notwithstanding all the offences which God had already chastised, He, in His love and compassion, still longeth, not utterly to remove them from His Presence, if they would but receive instruction now; but they would not. *How often*, our Lord says⁶, *would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.* But indeed, probably, *Of a truth⁷* (it is a word strongly affirming what follows) *they rose early, they corrupted all their doings; God gave them His warnings, awaited the result; they lost no time, they began with morning light; they hastened to rise, burthened⁸ themselves, made sure of having the whole day before them, to—seek God as He had sent His Prophets,⁹ rising early and sending them? No, nor even simply to do ill, but of set purpose to do, not this or that corruptly, but to corrupt all their doings.* ¹⁰ *They with diligence and eagerness rose early, that, with the same haste wherewith they ought to have returned to Me, they might shew forth*

¹ Is. xiv. 16, 17.

² Hab. i. 14-16.

³ See on i. 16. Since also the subjects spoken of in this verse are places, the metaph. meaning of מִצְדֹּת "princes" i.e. corner-stones, is not probable here, although מִצְדֹּת is, in four places, used of men.

⁴ Prov. xxiv. 32.

⁵ מִן, exclusively of all besides. All the meanings ascribed to מִן are but different ways of expressing in other languages the primary meaning, "nothing but."

⁶ S. Luke xix. 42.

⁷ Jon.

⁸ Ex. xx. 5, xxxiv. 7. Nu. xiv. 18.

⁹ Ex. xxxii. 34, Is. xlii. 11, Jer. xxiii. 2, Hos. i. 4, ii. 13, iv. 9, Amos iii. 2, 14; beside the separate cases of a) visiting upon, or b) visiting the sin. See Ges.

¹⁰ S. Matt. xxiii. 37.

¹¹ מִן probably (as Ges.) מִן Jos. iii. 17. iv. 5.

The adversative force, which Gesenius (Thes. p. 670) and Ewald (Lehrb. n. 105. d. p. 274. ed. 3.) think to belong to a later style, lies (as so often in other Heb. particles) in the tacit contrast of the sentences. Gesenius' instances of this "later usage" are Ps. xxxi. 23. (David's) lxi. 19. lxxxii. 7. Job xxxii. 8. Is. xlix. 4. liii. 4. Jer. iii. 20, and this place.

¹² The word means originally "placed on the back;" then is used of a traveler, who taking his baggage upon him, or setting it on his camels, sets out in very early dawn, or before it, as is the practice in hot countries.

¹³ Jer. vii. 13, 25, xl. 7, xxvi. 5. xxix. 19.

¹⁴ S. Jer.

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1 Ger. 6. 12.
2 Ps. 27. 14.
& 37. 34.
Prov. 20. 22.

them; but they rose early,
and ¹corrupted all their
doings.

8 ¶ Therefore ²wait ye
upon me, saith the LORD,
until the day that I rise up

to the prey: for my deter-
mination is to ³gather the
nations, that I may assem-
ble the kingdoms, to pour
upon them mine indigna-
tion, *even* all my fierce an-

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⁴ Joel. 3. 2.

in deed what they had conceived amiss in their mind." There are as many aggravations of their sin as there are words. The four Hebrew words bespeak eagerness, wilfulness, completeness enormity, in sin. They *rose early*, themselves deliberately *corrupted*, of their own mind made offensive, *all* their *doings*, not slight acts, but *deeds*, great works done with a high hand ¹.

8. *Therefore wait ye upon [for] Me.* God so willeth not to punish, but that all should lay hold of His mercy, that He doth not here even name punishment. Judah had slighted His mercies; He was ready to forgive *all* they had sinned, if they would *now* receive instruction; they in return set themselves to corrupt *all* their doings. They had wholly forsaken Him. *Therefore*—we should have expected, as elsewhere, "Therefore I will visit *all* your iniquities upon you." But not so. The chastisement is all veiled; the prophet points only to the mercy beyond. *Therefore wait ye for Me.* All the interval of chastisement is summed up in these words; i. e., since neither My mercies toward you, nor My chastisement of others, lead you to obey Me, *therefore* the time shall be, when My Providence shall not seem to be over you, nor My Presence among you ²; but then, *wait ye for Me* ³ earnestly, intensely, perseveringly, *until the day, that I rise up to the prey.* The day is probably in the first instance, the deliverance from Babylon. But the words seem to be purposely enlarged, that they may embrace other judgments of God also. For the words to *gather the nations, assemble the kingdoms*, describe some array of nations against God and His people; gathering themselves for their own end at that time, but, in His purpose, gathering themselves for their own destruction, rather than the mere tranquil reunion of those of different nations in the city of Babylon, when

the Medes and Persians came against *them*. Nor again are they altogether fulfilled in the destruction of Jerusalem, or any other event until now. For although then a vast number of the dispersed Jews were collected together, and were at that time "broken off" and out of covenant with God, they could hardly be called *nations*, (which are here and before ⁴ spoken of in contrast with Judah), much less *kingdoms*. In its fullest sense the prophecy seems to belong to the same events in the last struggle of Anti-Christ, as at the close of Joel ⁵ and Zechariah ⁶. With this agrees the largeness of the destruction; to *pour out upon them*, in full measure, emptying out so as to overwhelm them ⁷, *Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy.* The outpouring of *all* God's wrath, the devouring of the *whole* earth, in the fullest sense of the words, belongs to the end of the world, when He shall say to the wicked, "Depart from Me, ye cursed, into everlasting fire." In lesser degrees, and less fully, the substance of the prophecy has again and again been fulfilled to the Jewish Church before Christ, at Babylon and under the Maccabees; and to the Christian, as when the Mohammedans hemmed in Christendom on all sides, and the waves of their conquests on the East and West threatened to meet, overwhelming Christendom. The Church, having sinned, had to *wait* for a while for God Who by His Providence withdrew Himself, yet at last delivered it.

And since the whole history of the Church lies wrapt up in the Person of the Redeemer, the day that *I rise up to the prey*, is especially the Day in which the foundation of His Church was laid, or that in which it shall be completed; the Day whereon He rose again, as the first-fruits, or that Day in which He shall ⁸ stand again on the earth, to judge it; ⁹ so coming even as He went up into Heaven.

עֲלִיּוֹת are the "mighty works" of God, or deeds of man's might, and, as such, mostly great crimes in the sight of God. So even the heathen have formed from "faelo," "faelinus," of deeds which they too held to involve great guilt.

¹ See Hos. iii. 3-5.

² קִוְּיָהוּ is mostly a longing persevering expectation for a thing or person which as yet comes not, when the delay requires patience; for God, with 7, Ps. xxxiii. 20, Is. vii. 7, lxiv. 3; His promise, Hab. ii. 3, and (part. Kal in sense of Pl.) Is. xxi. 18; with

negative Ps. cvi. 13; for death. Job iii. 20; of endurance, Dan. xii. 12. The only other cases are "lying in wait," Hos. vi. 9. Waiting for the end of Job's words, Job xxii. 4; for the issue of the message to Jehu, 2 Kgs. ix. 3; till dawn, Ib. vii. 9; and of God, waiting for us, till He can shew us mercy, Is. xxx. 18. ⁴ Rom. xi. 20. ⁵ v. 6. ⁶ Joel iii. 2, 9-16.

⁷ Zech. xiv.
⁸ See Ps. lxi. 24, lxxix. 6, Jer. vi. 11, x. 25, xiv. 18, Ezek. xxi. 31, Rev. xvi. 1.

⁹ Job xix. 28. It is the same word.

¹⁰ Acts i. 11.

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ger; for all the earth shall
be devoured with the fire
of my jealousy.

* ch. 1. 18.

Then, the prey¹ must be, what God vouchsafes to account as His gain, the prey which is taken from the mighty², and the lawful captivity, the prey of the terrible one, which shall be delivered; even that spoil which the Father bestowed on Him *Who made His soul an offering for sin*³, the goods of the strong man whom He bound, and spoiled us, His lawful goods and captives, since we had sold⁴ ourselves under sin to him. "Christ lived again having spoiled hell, because ⁵ it was not possible [as it is written] that He, being by nature Life, should be holden of death.

Here, where spoken of with relation to the Church, the jealousy of Almighty God is that love for His people⁶, which will not endure their ill-treatment by those who (as all Anti-Christian power doth) make themselves His rivals in the government of the world.

9. For then, in the order of God's mercies. The deliverance from Babylon was the forerunner of that of the Gospel, which was its object. The spread of the Gospel then is spoken of in the connection of God's Providence and plan, and time is overlooked. Its blessings are spoken of, as then given when the earnest was given, and the people, from whom according to the flesh Christ was to be born, were placed anew in the land where He was to be born. "The prophet springs, as is his wont, to Christ and the time of the new law.⁷ And in Christ, the End of the law, the prophet ends.

I will turn, contrary to what they had before, to the people, lit. peoples, the nations of the earth, a pure language, lit. a purified lip. It is a real conversion, as was said of Saul at

9 For then will I turn
to the people a pure language,
that they may all

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* Isai. 19. 18.
† Heb. tip.

the beginning; ¹⁰ God [lit.] turned to him another heart. Before the dispersion of Babel the world was ¹¹ of one lip, but that, impure, for it was in rebellion against God. Now it shall be again of one lip; and that, purified. The purity is of faith and of life, that they may call upon the Name of the Lord, not as heretofore on idols, but that every tongue should confess the one true God, Father Son and Holy Ghost, in Whose Name they are baptized. This is purity of faith. To ¹² call upon the Name of the Lord Jesus is the very title of Christian worship; all that called upon the Name of Jesus, the very title of Christians¹³. To serve Him with one consent, lit. with one shoulder, evenly, steadfastly, not unequally yoked, but all with united strength, bearing Christ's easy yoke and one another's burdens, fulfilling the law of Christ. This is purity of life. The fruit of the lips is the sacrifice of praise¹⁴. God gave back one pure language, when, on the Day of Pentecost, the Holy Spirit, the Author of purity, came down in fiery tongues upon the Apostles, teaching them and guiding them into the whole truth¹⁵, and to ¹⁶ speak to every one in his own tongue, wherein he was born, the wonderful works of God. Thenceforth there was to be a higher unity than that of outward language. For speech is not the outer sound, but the thoughts which it conveys and embodies. The inward thought is the soul of the words. The outward confusion of Babel was to hinder oneness in evil and a worse confusion. At Pentecost, the unity restored was oneness of soul and heart, wrought by One Spirit, Whose gift is the one Faith and the

come, boys shall know the hidden things of wisdom; for then shall all things be revealed, as is said, Then will I turn &c." Ib. f. 74. col. 201. Ib. ad loc. And of its fulfillment in the conversion of the world, "Who would have expected that God would raise up the tabernacle of David, which was fallen? and yet it is read, in that day I will raise &c. (Am. ix. 11). And who would have hoped that the whole world would be one band? as in, Then will I turn &c." Bereshith rabba n. 88 fn. Schoettg. loci gen. n. 18, and on Gen. xii. 44; "Why is, they shall praise Thee" repeated four times in Ps. lxxvii. 4? He means, "They shall praise Thee with their heart; they shall praise Thee with their mouth; they shall praise Thee with their good deeds, and they shall praise Thee with all these, as it is said, For then will I turn &c." and the Name of the Lord is no other than the King Messiah, according to, "and the Name of the Lord cometh from far." in Mart. Pug. fid. f. 327. It is also quoted with other places, as to be fulfilled in the time of the Messiah, Tikkune Sohar p. 60 (Schoettg. Loc. gen. n. 80), R. Moseh in Ibn Ezra, and Ibn Ezra himself, of the second temple. Kimchi "after the wars of Gog."

¹⁰ Acts. xxii. 16. Rom. x. 13.

¹¹ Acts ix. 14, 21, 1 Cor. i. 2.

¹² 8. John xvi. 13.

¹⁴ Heb. xiii. 15.

¹⁵ Acts ii. 8, 11.

¹ לעד commonly signifies "eternity," ער or לעד; also Gen. xlix. 27. Is. xxxii. 23. (as Ch ערא &c.) "prey;" nowhere, as Ew., "attack."

² Is. xlix. 24, 25. ³ Ib. liii. 10, 12.

⁴ S. Matt. xii. 29.

⁵ Rom. vii. 14. coll. Is. i. 1, iii. 3.

⁶ S. Cyr.

⁷ See on Nah. i. 2.

⁸ Acts ii. 24.

⁹ Lap.

¹⁰ Sam. x. 9. יוהפן, as here אהפן אל עמים שפה כנורו.

¹¹ Gen. xi. 1, 6, 7, 9. The Jews also saw that this was a reversal of the confusion of Babel. "God, blessed for ever, saith, 'in this world, on account of evil concupiscence (רע דרע) man's natural corruption) men were divided into 70 languages; but in the world to come, all shall agree with one mind to call upon My Name;" alleging this place. Tanchuma f. 5. 1. ap. Schoettg. ad loc. "H. Chifa said, 'thou hearest from holy Scripture, that all hangeth from the word of the mouth;' for after the tongues were confounded, it is added, 'and God dispersed them thence.' But in the time to come, what is written? 'Then will I turn &c.'" Sohar, Gen f. 58. col. 217. (Schoettg. loc. gen. n. 37). Again it is said, "when the days of the Messiah shall

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† Heb. *shoulder*.
‡ Ps. 68. 31.
§ Isal. 18. 1, 7.
¶ Co. 4, &c.
Mal. 1. 11. Acts 8. 27.

call upon the name of the
LORD, to serve him with
one consent.

10 From beyond the

one Hope of our calling, in the One Lord, in Whom we are one, grafted into the one body, by our Baptism¹. The Church, then created, is the One Holy Catholic Church diffused throughout all the world, everywhere with one rule of Faith, *the Faith once for all delivered unto the saints*, confessing one God, the Trinity in Unity, and serving Him in the one law of the Gospel with one consent. Christians, as Christians, speak the same language of Faith, and from all quarters of the world, one language of praise goes up to the One God and Father of all. "2 God divided the tongues at Babel, lest, understanding one another, they should form a destructive unity. Through proud men tongues were divided; through humble Apostles tongues were gathered in one. The spirit of pride dispersed tongues; the Holy Spirit gathered tongues in one. For when the Holy Spirit came upon the disciples, they spake with the tongues of all, were understood by all; the dispersed tongues were gathered into one. So then, if they are yet angry and Gentiles, it is better for them to have their tongues divided. If they wish for one tongue, let them come to the Church; for in diversity of the tongues of the flesh, there is one tongue in the Faith of the heart." In whatever degree the oneness is impaired within the Church, while there is yet one Faith of the Creeds, He Alone can restore it and turn to her a purified language, Who first gave it to those who waited for Him. Both praise and service are perfected above, where the Blessed, with one loud voice, ³ shall cry, *Salvation to our God which sitteth upon the Throne and unto the Lamb; blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. And they who have come out of great tribulation and have washed their robes and made them white in the Blood of the Lamb, shall be before the Throne of God and serve Him day and night in His Temple*⁴."

¹ Eph. iv. 3-6.

² Rev. vii. 10, 12.

³ Ib. vii. 14, 15.

⁴ See Isalah xviii. 1.

⁵ Ewald conjectures כְּנָנָה נָחֻם because Nahum speaks of Cush, Phut and Lubin among the allies of No-Ammon or Thebes, and renders עֲתָרִי "my incenses;" first rendering עֲתָרִי (Ex. vii. 11) "the smoke of the cloud of incense." But this sense is not itself proved (in both Syr and Arab. incense is עֲתָרִי nor עֲתָרִי) nor is incense plural; nor is there any parallelism of Cush and Phut in Nahum, but Phut and Lubin are historically named as allies of No.

⁶ S. Aug. in Ps. lrv. 6.

rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

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10. From beyond the rivers⁵ of Ethiopia. The furthest Southern people, with whom the Jews had intercourse, stand as the type of the whole world beyond. The utmost bound of the known inhabited land should not be the bound of the Gospel. The conversion of Abyssinia is one, but the narrowest fulfilment of the prophecy. The whole new world, though not in the mind of the prophet, was in the mind of Him Who spake by the prophet.

My suppliants. He names them as what they shall be when they shall come to Him. They shall come, as needy, to the Fountain of all good, asking for mercy of the unfailing Source of all mercy. He describes the very character of all who come to God through Christ. *The daughter of My dispersed*⁶. God is, in the way of Providence, the Father of all, although, by sin, alienated from Him; whence S. Paul says, *we are the offspring of God*⁷. They were dispersed, severed from the oneness in Him and from His house and family; yet still, looking on them as already belonging to Him, He calls them, *My dispersed*, as by Caiaphas, being high-priest, He prophesied that *Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad*⁸.

*Shall bring Mine offering*⁹. The offering is the same as that which Malachi prophesies shall continue under the New Testament, which offering was to be offered to the Name of God, not in Jerusalem, but ¹⁰ in every place from the rising of the sun unto the going down of the same. The dark skin of the Ethiopian is the image of ingrained sin, which man could not efface or change¹¹; their conversion then declares how those steeped in sin shall be cleansed from all their darkness of mind, and washed white from their sins in Baptism and beautified by the grace of God. ¹² The word of prophecy endeth in truth. For not only through the Roman empire is

¹ Acts xvii. 28.

² S. John xi. 51, 52.

³ It is possible also to render, "from beyond the rivers of Ethiopia. My suppliants the daughter of My dispersed shall they bring as Mine offering;" and this some have preferred on account of the like place in Isalah lxxvi. 20. "And they shall bring all your brethren for an offering unto the Lord out of all nations &c." But the word כְּנָנָה alone is common to the two passages, and the words כְּנָנָה נָחֻם

לְנַהֲרִי which occur in Is. xviii. 1, and יִבְלִי לִי Ib. 7, make me think that this place rather was in the prophet's mind

¹⁰ Mal. i. 11

¹¹ Jer. xiii. 23.

¹² S. Cyr.

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11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will

take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty † because of my holy mountain.

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* Jer. 7. 4.
Mic. 3. 11.
Matt. 3. 9.
† Heb. in my holy.

the Gospel preached, but it circles round the barbarous nations. And there are Churches everywhere, shepherds and teachers, guides and instructors in mysteries, and sacred altars, and the Lamb is invisibly sacrificed by holy priests among Indians too and Ethiopians. And this was said plainly by another prophet also¹, *For I am a great King, saith the Lord, and My Name is great among the heathen, and in every place incense is offered to My Name and a pure sacrifice.*"

11. In that day shalt thou not be ashamed for all thy doings, because God, forgiving them, will blot them out and no more remember them. This was first fulfilled in the Gospel. "No one can doubt that when Christ came in the flesh, there was an amnesty and remission to all who believed. *For we are justified not by works of righteousness which we have done, but according to His great mercy.* But we have been released from shame. For He hath restored us to freedom of access to God, Who for our sakes arose from the dead, and for us ascended to heaven in the presence of the Father. *For Christ, our Forerunner, hath ascended for us now to appear in the presence of God.* So then He took away the guilt of all and freed believers from failures and shame." St. Peter, even in heaven, must remember his denial of our Lord, yet not so as to be ashamed or pained any more, since the exceeding love of God will remove all shame or pain. "Mighty promise, mighty consolation. Now, before that Day comes, the Day of My Resurrection, thou wilt be ashamed and not without reason, since thou ownest by a true confession, *all our righteousnesses are as filthy rags.* But at that Day it will not be so, especially when that shall be which I promise thee in the Prophets and the Psalms, *There shall be a Fountain opened for sin and for uncleanness; whence David also, exulting in good hope of the Holy Spirit, saith, Thou shalt wash me and I shall be whiter than snow.* For though he elsewhere saith, *they looked unto Him and were lightened, and*

their faces were not ashamed, yet in this mortal life, when the Day of My Resurrection doth not fully shine upon thee, thou art after some sort ashamed; as it is written, What fruit had ye then in those things whereof ye are now ashamed? but that shame will bring glory, and, when that glory cometh in its place, will wholly pass away. But when the fullness of that day shall come, the fullness of My Resurrection, when the members shall rise, as the Head hath risen, will the memory of past foulness bring any confusion? Yea the very memory of the miseries will be the richest subject of singing, according to that, *My song shall be always of the loving-kindness of the Lord.*" For how shall the redeemed forget the mercies of their redemption, or yet how feel a painful shame even of the very miseries, out of which they were redeemed by the fullness of the over-streaming Love of God?

For then will I take away out of the midst of thee them that rejoice in thy pride. [of those of thee who exult in pride¹⁰.] All confusion shall cease, because all pride shall cease, the parent of sin and confusion. The very gift of God becomes to the carnal a source of pride. Pride was to the Jew also the great hindrance to the reception of the Gospel. He made his boast of the law, yea, in God Himself, that he knew His will, and was a guide of others¹¹, and so was the more indignant, that the heathen was made equal to him, and that he too was called to repentance and faith in Christ. So, going about to establish his own righteousness, he did not submit himself to the righteousness of God, but shut himself out from the faith and grace and salvation of Christ, and rejected Himself. So, thy pride may be the pride in being the people of God, and having Abraham for their father. And thou shalt no more be haughty¹² in My holy mountain, "but thou shalt stand in the great and everlasting abiding-place of humility, knowing perfectly, that thou now knowest in part only, and confessest truly that no one ever could or can

¹ Mal. 1. 11.

⁸ S. Cyr.

⁹ Rup.

¹⁰ Is. lxiv. 6.

⁶ Zech. xiii. 1.

⁸ Ps. li. 7.

⁷ Ib. xxxiv. 5.

⁹ Rom. vi. 21.

⁸ Ps. lxxxix. 1.

¹⁰ It cannot be "those that exult in thy highness;" for נָאֵר, as used of man, always has a bad sense, "self-exaltation."

¹¹ Rom. ii. 17, 18-20, 23.

¹² As in E. M., not, because of נָבָה, as a mental quality, mostly occurs with נָבָה and is used in a bad sense of high-mindedness—pride; Ps. cxxxi.

1. (David's), Pr. xviii. 12, Ez. xxviii. 2, 5, 17, 2 Chr. xxvi. 10, xxxii. 25; absol. in a bad sense, Is. iii. 10, Jer. xii. 16, Ez. xvi. 60. It is used of eminence given by God, Job xxxvi. 7, and of the Messiah as exalted by Him, Is. liii. 13. Once only, 2 Chr. xvii. 6. נָבָה is used in a good sense of Jehoshaphat, that, being exalted by God, "his heart was elevated in the ways of the law." The form נִבְרָה is like the inf. in Ex. xxix. 29, xxx. 18, xxxvi. 2, Lev. xv. 32, &c.

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* Isai. 14. 32.
Zech. 11. 11.
Matt. 6. 3.
1 Cor. 1. 27, 28.
Jam. 2. 5.

12 I will also leave in the midst of thee "an afflicted and poor people, and they shall trust in the name of the LORD.

by his own works be justified in the sight of God. ¹For all have sinned and come short of the glory of God." Pride which is ever offensive to God, is yet more hideous in a holy place or a holy office, in Mount Sion where the temple was or in the Christian priesthood.

12. And I will also leave (over, as a remnant, it is still the same heavy prophecy, that a remnant only shall be saved²) an afflicted and poor people. Priests, (except that great company who were obedient to the faith³) scribes, lawyers, Pharisees, Sadducees were taken away; and there remained "the people of the land," the ⁴unlearned and ignorant, ⁵the weak things of the world and the things despised who bore the very title of their Master¹, the poor and needy; poor in Spirit⁶; poor also in outward things, since they who had lands, sold them and they had all things common⁷. They were afflicted above measure outwardly in the ⁸persecutions, reproaches, spoiling of their goods, stripes, deaths, which they endured for Christ's sake. They knew too their own poverty; ⁹"knowing themselves to be sinners, and that they were justified only by faith in Jesus Christ." When the rest were cast out of the midst of her, these should be left in the midst of her (the words stand in contrast with one another) in the bosom of the Church. And they shall trust in the name of the Lord. "As they looked to be justified only in the Name of Christ," and ¹²trusted in the grace and power of God alone, not in any power or wisdom or eloquence or riches of this world, they converted the world to a faith above nature." ¹³Conformed in this too to Christ, Who for our sakes became poor and almost neglected both His divine glory and the supereminence of His nature, to subject Himself to the condition of a servant. So then those instructed in His laws after His example, think humbly of them-

¹ Rom. iii. 23.

² Ib. ix. 27. See ab. on Mic. ii. 12. p. 36.

³ Acts vi. 7.

⁴ אֲרָרִים the uneducated, this people that knoweth not the law (S. John vii. 49), "one in whom there are moral not intellectual excellences." Rambam in Buxt. Lex. Talm. col. 1626.

⁵ Acts iv. 13.

⁶ 1 Cor. i. 27, 28.

⁷ Ps. xli. 1.

⁸ עָנִי is not simply "poor," nor לְיָ simply "meek." עָנִי is one "afflicted," in whom affliction has produced its fruits; לְיָ one "meek" but in whom patience has been tried and perfected; as the same class are meant by the πτωχοί, S. Luke vi. 20, and the πτωχοὶ τῶ πνεύματι, S. Matt. v. 3; and,

13 'The remnant of Israel "shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for

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* Mic. 4. 7.
ch. 2. 7.
Isai. 60. 21.
Isai. 63. 8.
Rev. 14. 5.

selves. They became most exceedingly loved of God, and chiefly the divine disciples, who were set as lights of the world."

13. The remnant of Israel, the same poor people, the true Israel of whom God said, I leave over (the word is the same) a poor people, few, compared with the rest who were blinded; of whom the Lord said, I know whom I have chosen¹⁴. These shall not do iniquity nor speak lies. ¹⁵This is a spiritual adorning, a most beautiful coronet of glorious virtues. For where meekness and humility are and the desire of righteousness, and the tongue unlearns vain words and sinful speech, and is the instrument of strict truth, there dawns a bright and most perfect virtue. And this becometh those who are in Christ. For the beauty of piety is not seen in the Law, but gleams forth in the power of Evangelic teaching."

Our Lord said of Nathanael, ¹⁵Behold an Israelite indeed, in whom is no guile, and to the Apostles, ¹⁶I send you forth as sheep among wolves; be ye therefore wise as serpents and harmless as doves; and of the first Christians it is said, ¹⁷they, continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. This is the character of Christians, as such, and it was at first fulfilled; ¹⁸whosoever is born of God, doth not commit sin; ¹⁹whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. An Apologist, at the close of the second century, could appeal to the Roman Emperor²⁰, that no Christian was found among their criminals, "unless it be only as a Christian, or, if he be anything else, he is forthwith no longer a Christian. We alone then are innocent! What wonder if this be so, of necessity? And truly of necessity it is so. Taught

"no humility without humiliation," is become a Christian proverb.

⁹ Acts ii. 44, 45, iv. 32, 35.

¹⁰ Acts viii. 1, ix. 2, 13, 14. xli. 1, 2, xlii. 50, xiv. 5, 22, xxii. &c. Rom. viii. 17, 35, 36. xii. 14, 1 Cor. ix. 19, 2 Cor. i. 8, 9, xii. 10, 2 Thess. i. 4, 2 Tim. iii. 11, 12, Heb. x. 32-34, S. James ii. 6, 7, 1 S. Pet. i. 6, 7, iv. 13, Rev. i. 9, vi. 9 &c.

¹¹ Rup. ¹²Dion. ¹³S. Cyr.

¹⁴ S. John xlii. 18.

¹⁵ Ib. i. 47. ¹⁶ S. Mat. x. 16.

¹⁷ Acts ii. 46, 47.

¹⁸ S. John iii. 9.

¹⁹ Ib. v. 18.

²⁰ Tert. Apol. c. 44, 45. See also Justin M. i. n. 34. S. Athenagoras, n. 2. Minutius Felix p. 337. Theodoret de cur. Grec. aff. Diap. xii. circ. med. p. 1021 sqq. ed. Schultz; Lactant. v. 9. quoted Ib.

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⁷ they shall feed and lie
down, and none shall make
them afraid.
⁸ Ezek. 34. 28.
Mic. 4. 4.
⁹ & 7. 14.
ⁱ⁰ Isai. 12. 6.
& 54. 1. Zech. 2. 10. & 9. 9.

14 ¶ Sing, O daughter

of Zion; shout, O Israel;
be glad and rejoice with
all the heart, O daughter
of Jerusalem.

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innocence by God, we both know it perfectly, as being revealed by a perfect Master; and we keep it faithfully, as being committed to us by an Observer, Who may not be despised." "¹ Being so vast a multitude of men, almost the greater portion of every state, we live silently and modestly, known perhaps more as individuals than as a body, and to be known by no other sign than the reformation of our former sins." Now in the Church, which "our earth dimm'd eyes behold," we can but say, as in regard to the cessation of war² under the Gospel, that God's promises are sure on His part, that still ³ they that are Christ's have crucified the flesh with the affections and lusts, that the Gospel is ⁴ a power of God unto salvation, that the ⁵ preaching of the Cross is, unto us which are saved, the power of God; ⁶ unto them that are called, Christ is the power of God and the wisdom of God; that those who will, ⁷ are kept by God through faith unto salvation; but that now too ⁸ they are not all Israel, which are of Israel, and that ⁹ the faithlessness of man does not make the faith of God of none effect. "¹⁰ The Church of God is universally holy in respect of all, by institutions and administrations of sanctity: the same Church is really holy in this world, in relation to all godly persons contained in it, by a real infused sanctity; the same is farther yet at the same time perfectly holy in reference to the saints departed and admitted to the presence of God; and the same Church shall hereafter be most completely holy in the world to come, when all the members, actually belonging to it, shall be at once perfected in holiness and completed in happiness." Most fully shall this be fulfilled in the Resurrection. "¹¹ O blessed day of the Resurrection, in whose fullness no one will sin in word or deed! O great and blessed reward to every soul, which, although it hath now done iniquity and spoken falsehood, yet willeth not to do it further! Great and blessed reward, that he shall now receive such immovableness, as no longer to be able to do iniquity or speak falsehood, since the blessed soul, through the Spirit of everlasting love inseparably united with God its Creator, shall now no more be capable of an evil will!"

For they shall feed; on the hidden manna,

"¹² nourished most delicately by the Holy Spirit with inward delights, and spiritual food, the bread of life." In the things of the body too was ¹³ distribution made unto every man according as he had need. And they shall lie down in the green pastures where He foldeth them; and none shall make them afraid, "¹⁴ for they were ready to suffer and to die for the Name of the Lord Jesus" ¹⁵. "¹⁵ They departed from the presence of the council rejoicing that they were counted worthy to suffer shame for His Name. Before the Resurrection and the sending of the Holy Ghost, how great was the fearfulness, unsteadfastness, weakness of the disciples; how great, after the infusion of the Holy Spirit, was their constancy and imperturbableness, it is delightful to estimate in their Acts," when they ¹⁶ bare His Name before the Gentiles and kings, and the children of Israel, and he who had been afraid of a little maid, said to the High Priest, ¹⁷ We ought to obey God rather than men. "¹⁸ When Christ the Good Shepherd Who laid down His life for His sheep, shone upon us, we are fed in gardens and pastured among lilies, and lie down in folds; for we are folded in Churches and holy shrines, no one scaring or spoiling us, no wolf assailing nor lion trampling on us, no robber breaking through, no one invading us, to steal and kill and destroy; but we abide in safety and participation of every good, being in charge of Christ the Saviour of all."

14. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Very remarkable throughout all these verses is the use of the sacred number three, secretly conveying to the thoughtful soul the thought of Him, Father Son and Holy Ghost, the Holy and Undivided Trinity by Whose operation these things shall be. Threefold is the description of their being freed from sins; 1) they shall not do iniquity, 2) nor speak lies, 3) neither shall a deceitful tongue be found in their mouth. Threefold their blessedness; They shall 1) feed, 2) lie down, 3) none make them afraid. Threefold the exhortation to joy here; "¹⁹ Sing to God the Father; shout to God the Son; be glad and rejoice in God the Holy Ghost, which Holy Trinity is One God, from Whom thou hast received it that

¹ Id. ad Scap. n. 2, p. 145. Oxf. Tr.

² See ab. on Mic. iv. 3 pp. 56, 57.

³ Gal. v. 24. See Dr. Pusey's Sermon, "The Gospel, the power of God." Lenten Sermons, pp. 300-321.

⁴ Rom. i. 16.

⁵ 1 Cor. i. 18.

⁶ 1b. 24.

⁷ 1 S. Pet. i. 5.

⁸ Rom. ix. 6.

⁹ 1b. iii. 3.

¹⁰ Bp. Pearson on the Creed, Art. ix.

¹¹ Rup.

¹² Dion.

¹³ Acts iv. 35.

¹⁴ 1b. xxi. 13.

¹⁵ 1b. v. 41.

¹⁶ Acts ix. 15.

¹⁷ 1b. v. 23.

¹⁸ S. Cyril.

¹⁹ Rup.

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15 The LORD hath
taken away thy judgments,
he hath cast out thine
enemy: "the king of

*John 1. 49.

thou art 1) *the daughter of Zion*, 2) *Israel*, 3) *the daughter of Jerusalem*; *the daughter of Zion by faith, Israel by hope, Jerusalem by charity.*" And this hidden teaching of that holy mystery is continued; ¹ *The Lord, God the Father, hath taken away thy judgments; He God the Son, hath cast out (cleared quite away) thine enemy; the king of Israel, the Lord, the Holy Ghost, is in the midst of thee!* The promise is threefold, 1) *thou shalt not see evil any more*; 2) *fear thou not*; 3) *let not thine hands be slack.* The love of God is threefold. 1) *He will rejoice over thee with joy*; 2) *He will rest in His love*; 3) *He will joy over thee with singing.* Again the words in these four verses are so framed as to be fulfilled in the end. All in this life are but shadows of that fullness. First, whether the Church or the faithful soul, she is summoned by all her names, *daughter of Zion* ("the thirsty" athirst for God) *Israel* ("Prince with God") *Jerusalem* ("City of Peace"). By all she is called to the fullest joy in God with every expression and every feeling. *Sing*; it is the inarticulate, thrilling, trembling burst of joy; *shout*; again the inarticulate yet louder swell of joy, a trumpet-blast; and then too, deep within, *be glad*, the calm even joy of the inward soul; *exult*, the triumph of the soul which cannot contain itself for joy; and this, *with the whole heart*, no corner of it not pervaded with joy. The ground of this is the complete removal of every evil, and the full Presence of God.

15. *The Lord hath taken away thy judgments*; her own, because brought upon her by her sins. But when God takes away the chastisements in mercy, He removes and forgives the sin too. Else, to remove the judgments only, would be to abandon the sinner. *He hath cast out*, lit. *cleared quite away*², as a man clears away all hindrances, all which stands in the way, so that there should be none whatever left—*thine enemy*; the one enemy, from whom every hindrance to our salvation comes, as He saith, ³ *Now shall the prince of this world be cast out.* *The King of Israel, even the Lord, Christ the Lord, is in the midst of thee*, of Whom it is said, ⁴ *He that sitteth on the throne shall dwell among them*, and Who Himself saith, ⁵ *Lo I am with you always unto the end of the world.* ⁶ *Where two or three are gathered together in My Name, there am I*

Israel, even the LORD, ^b *is in the midst of thee*:
thou shalt not see evil any
more.

Before
CHRIST
cir. 630.

^b ver. 5, 17.
Ezek. 48. 35.
Rev. 7. 15.
& 21. 3, 4.

in the midst of you. He Who had removed from the midst of her the proud, Who had left in the midst of her those with whom He dwelleth, shall Himself dwell in the midst of her in mercy, as He had before in judgment¹. He cleanseth the soul for His indwelling, and so dwelleth in the mansion which He had prepared for Himself. *Thou shalt not see evil any more.* For even the remains of evil, while we are yet in the flesh, are overruled, and ² *work together to good to those who love God.* They cannot separate between the soul and Christ. Rather, He is nearer to her in them. We are bidden to ³ *count it all joy when we fall into divers temptations*, for all sorrows are but medicine from a father's hand. ⁴ *And truly our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life is gladly to die with Christ, that we may rise again from death and dwell with Him in everlasting life.* So in the Revelation, it is first said that God should dwell with His people, and then that all pain shall cease. ⁵ *Behold the tabernacle of God is with men, and He will dwell with them and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.* ⁶ *In the inmost meaning of the words, he could not but bid her rejoice and be exceeding glad and rejoice with her whole heart, her sins being done away through Christ. For the holy and spiritual Zion, the Church, the multitude of believers, is justified in Christ Alone, and we are saved by Him and from Him, escaping the harms of our invisible enemies, and having in the midst of us the King and God of all, Who appeared in our likeness, the Word from God the Father, through Whom we see not evil, i. e. are freed from all who could do us evil. For He is the worker of our acceptableness, our peace, our wall, the bestower of incorruption, the dispenser of crowns, Who lighteneth the assaults of devils, Who giveth us to ⁷ *tread on serpents and scorpions and all the power of the enemy*—through Whom we are in good hope of immortality and life, adoption and glory, through Whom we shall not see evil any more."*

¹ v. 15.

² Beside this place, the word is used of "the clearing of a house," Gen. xxiv. 31, Lev. xiv. 36; "a way," Is. xl. 3, lvii. 14, lxi. 10; Mal. iii. 1; "clearing ground," Ps. lxxx. 10.

³ S. John xii. 31.

⁴ S. Matt. xxviii. 20.

⁵ Verses 11, 12, 15, 5.

⁶ S. James i. 2.

⁷ Rev. xxi. 3, 4.

⁸ Rev. vii. 15.

⁹ Ib. xviii. 20.

¹⁰ Rom. viii. 28.

¹¹ Exhort. in Visit. of the sick.

¹² S. Cyril. ¹³ S. Luke x. 19.

Before
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16 In that day *it shall
be said to Jerusalem, Fear
thou not: and to Zion,
Let not thine hands be
slack.

† Or, *saint*.

17 The LORD thy God

16. In that day it shall be said to Jerusalem, Fear thou not; for ¹ perfect love casteth out fear; whence he saith, ² Fear not, little flock; it is your Father's good pleasure to give you the kingdom. Who then and what should the Church or the faithful soul fear, since mightier is He that is in her, than he that is in the world? And to Zion, Let not thine hands be slack, through faint-heartedness³, but work with all thy might; be ready to do or bear anything; since Christ worketh with, in, by thee, and ⁴ in due time we shall reap, if we faint not.

17. The Lord thy God in the midst of thee is mighty; He will save. What can He then not do for thee, since He is Almighty? What will He not do for thee, since He will save? Whom then should we fear? ⁵ If God be for us, who can be against us? But then was He especially in the midst of us, when God ⁶ the Word became flesh and dwelt among us; and we beheld His Glory, the Glory as of the Only-Begotten of the Father, full of grace and Truth. Thenceforth He ever is in the midst of His own. He with the Father and the Holy Spirit ⁷ come unto them and make Their abode with them, so that they are the temple of God. He will save, as He saith, ⁸ My Father is greater than all, and no man is able to pluck them out of My Father's hand. I and My Father are One. Of the same time of the Christ, Isaiah saith almost in the same words; ⁹ Strengthen ye the weak hands and confirm the feeble knees, Say to them that are of a feeble heart, Be strong, fear not, behold your God will come, He will come and save you; and of the Holy Trinity, ¹⁰ He will save us.

He will rejoice over thee with joy. Love, joy, peace in man are shadows of that which is in God, by Whom they are created in man. Only in God they exist undivided, uncreated. Hence God speaks after the manner of men, of that which truly is in God. God joyeth "with an uncreated joy" over the works of His Hands or the objects of His Love, as man joyeth over the object of his love. So Isaiah saith ¹¹, As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. As with uncreated love the Father resteth in good pleasure in His Well-beloved Son, so

in the midst of thee is
mighty; he will save, 'he
will rejoice over thee with
joy; † he will rest in his
love, he will joy over thee
with singing.

Before
CHRIST
cir. 630.

¹ ver. 15.
² Deut. 30. 9.
³ Isai. 62. 5.
⁴ & 65. 19.
⁵ Jer. 32. 41.
⁶ † Heb. he will be silent.

¹² God is well-pleased with the sacrifices of loving deeds, and, ¹³ the Lord delighteth in thee; and, ¹⁴ I will rejoice in Jerusalem and joy in My people; and, ¹⁵ the Lord will again rejoice over thee for good. And so in a two-fold way God meeteth the longing of the heart of man. The soul, until it hath found God, is evermore seeking some love to fill it, and can find none, since the love of God Alone can content it. Then too it longeth to be loved, even as it loveth. God tells it, that every feeling and expression of human love may be found in Him, Whom if any love, he only ¹⁶ loveth Him, because He first loved us. Every inward and outward expression or token of love are heaped together, to express the love of Him Who broodeth and as it were yearneth over (it is twice repeated) His own whom He loveth. Then too He loveth thee as He biddeth thee to love Him; and since the love of man cannot be like the love of the Infinite God, He here pictures His own love in the words of man's love, to convey to his soul the oneness wherewith love unites her unto God. He here echoes in a manner the joy of the Church, to which He had called her¹⁷, in words the self-same or meaning the same. We have joy here for joy there; singing or the unuttered unutterable jubilee of the heart, which cannot utter in words its joy and love, and joys and loves the more in its inmost depths because it cannot utter it. A shadow of the unutterable, because Infinite Love of God, and this repeated thrice; as being the eternal love of the Ever-blessed Trinity. This love and joy the Prophet speaks of, as an exuberant joy, one which boundeth within the inmost self, and again is wholly silent in His love, as the deepest, tenderest, most yearning love broods over the object of its love, yet is held still in silence by the very depth of its love; and then, again, breaks forth in outward motion, and leaps for joy, and uttereth what it cannot form in words; for truly the love of God in its unspeakable love and joy is past belief, past utterance, past thought. ¹⁸ Truly that joy wherewith He will be silent in His love, that exultation wherewith He will joy over thee with singing, ¹⁹ Eye hath not seen nor

¹ S. John iv. 18.
² See Heb. xii. 12.
³ Rom. viii. 31.
⁴ 1b. xiv. 23.
⁵ Is. xxxv. 3, 4.

⁶ S. Luke xii. 32.
⁷ Gal. vi. 9.
⁸ S. John i. 14.
⁹ 1b. x. 20, 30.
¹⁰ 1b. xxxiii. 22.

¹¹ 1b. lxii. 5.
¹² Is. lxii. 4.
¹³ Deut. xxx. 9.
¹⁴ Verse 14.
¹⁵ Rup.

¹⁶ Heb. xiii. 18.
¹⁷ 1b. lxxv. 19.
¹⁸ 1 S. John iv. 19.
¹⁹ 1 Cor. ii. 9.

Before
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18 I will gather them

* Lam. 2. 6.

† Heb. the burden upon it was reproach.

that ^aare sorrowful for the solemn assembly, who are of thee, to whom † the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict

thee: and I will save her that ^ahalteth, and gather

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her that was driven out; ^b

and † I will get them praise and fame in every land

† where they have been put to shame.

Ezek. 34. 16.
Mic. 4. 6, 7.
† Heb. I will set them for a praise.
† Heb. of their shame.

ear heard, neither hath it entered into the heart of man." The Hebrew word ¹ also contains the meaning, "He in His love shall make no mention of past sins ²; He shall not bring them up against thee, shall not upbraid thee, yea, shall not remember them." It also may express the still, unvarying love of the Unchangeable God. And again how the very silence of God, when He seemeth not to hear, as He did not seem to hear S. Paul, is a very fruit of His love. Yet that entire forgiveness of sins, and that seeming absence are but ways of shewing His love. Hence God speaks of His very love itself, *He will be silent in His love*, as, before and after, *He will rejoice, He will joy over thee*.

18-21. In these verses still continuing the number "three," the prophecy closes with the final reversal of all which, in this imperfect state of things, seems turned upside down, when those who now mourn shall be comforted, they who now bear reproach and shame shall have glory, and those who now afflict the people of God shall be undone.

18. *I will gather them that are sorrowful ³ for ⁴ the solemn assembly, in which they were to rejoice ⁵ before God and which in their captivity God made to cease ⁶. They were of thee, the true Israel who were ⁷ grieved for the affliction of Joseph; to whom the reproach of it was a burden [rather ⁸, on whom reproach was laid]: for this reproach of Christ is greater riches than the treasures of Egypt, and such shall inherit the blessing, ⁹ Blessed are ye, when men shall hate you, and when they shall*

separate you from their company, and shall reproach you and cast out your name as evil, for the Son of Man's sake; rejoice ye in that day, and leap for joy; for, behold your reward is great in heaven.

19. *Behold, at that time I will undo [lit. I deal with ¹¹]. While God punisheth not, He seemeth to sit still ¹², be silent ¹³, asleep ¹⁴. Then He shall act, He shall deal according to their deserts with all, evil men or devils, that afflict thee, His Church. The prophecy looked for a larger fulfillment than the destruction of Jerusalem, since the Romans who, in God's Hands, avenged the blood of His Saints, themselves were among those who afflicted her. And will save her, the flock or sheep that halte ¹⁵, "imperfect in virtue and with trembling faith," and gather, like a good and tender shepherd ¹⁶, her that was driven out; scattered and dispersed through persecutions. All infirmities within shall be healed; all troubles without, removed.*

And I will get them praise and fame [lit. I will make them a praise and a name] in every land where they have been put to shame ¹⁷. Throughout the whole world have they been ¹⁸ the outscourings of all things; throughout the whole world should their praise be, as it is said, ¹⁹ Thou shalt make them princes in all lands. One of themselves saith ²⁰, Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are

יָרִישׁ.

¹ Jer. xxxi. 34, xxxiii. 8, Mic. vii. 18.

² This is the common meaning of the root יָרִישׁ, though not so frequent in the verb as in nouns, and 6 out of the 8 cases are in Lam. i. 4 (where the same form יָרִישׁ, Nif. occurs), 12. iii. 32, 33, the remaining being, this place, Job xix. 2, Is. ii. 23. The other sense ³ removed (even if יָרִישׁ 2 Sam. xx. 13, implies a ⁴ פָּ in this sense) comes to the same general meaning, though with less force. The Arab [י], iv. is wrongly applied (e. g. Ges. Thes. p. 564) as "procul a se removit." It is simply "abstained from it" "refused one's self."

⁵ מִן is used of the ultimate cause. (See Ges. Thes. s. v. 2) b. p. 802.

⁶ Lev. xxiii. 40. Deut. xii. 12, 18. xvi. 11, xxvii. 7.

⁷ Lam. i. 4. ii. 6.

⁸ Amos vi. 6.

⁹ As in Ps. xv. 3, כִּיבֵּן עַל נֶשָׁא, the construction being like מִמֶּנּוּ, Is. liii. 3.

¹⁰ Luke vi. 22, 23.

¹¹ as Ru. ii. 10. in a good sense; Es. vii. 27. xvii. 17, xxiii. 25, in a bad; אֹתוֹ, אֹתָם אֹתוֹךְ, being probably for אֹתָם &c.

¹² Hab. i. 13.

¹³ See Micah iv. 6, 7.

¹⁴ See Is. xl. 11.

¹⁵ The article is inserted in a way very unusual and probably emphatic. Without it the words would mean, as in the E. V. "in every land of their shame." But it makes the meaning of the first

words, כָּל הָאָרֶץ, complete in itself; and they mean, in the whole earth. בְּשָׁמָךְ then is probably in apposition, in the whole earth, their shame, i. e. the scene of their shame; comp. the construction

הָאָרֶץ הַזֹּאת Jos. iii. 14. 17 and those Deut. viii. 15. 1 Kgs iv. 13; and "Daniel the Prophet" p. 476.

In the next verse, הָאָרֶץ is undoubtedly "the earth."

¹⁶ Ps. xlv. 16.

¹⁷ 1 Cor. i. 26-28.

¹⁸ 1 Cor. i. 26-28.

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Isa. 11. 12.
& 27. 12.
& 55. 8.
Ezek. 28. 25.
& 34. 13. & 37. 21. Amos 9. 14.

20 At that time 'will I
bring you *again*, even in
the time that I gather you :
for I will make you a name

and a praise among all peo-
ple of the earth, when I turn
back your captivity before
your eyes, saith the LORD.

Before
CHRIST
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mighty ; and base things of this world, and things which are despised, hath God chosen, ye, and things which are not, to bring to nought things that are. "These He maketh a praise and a name there, where they were without name and dispraised, confounding by them and bringing to nought those wise and strong and mighty, in whose sight they were contemptible."

20. *At that time will I bring you in i. e. into the one fold, the one Church, the one Household of God, even in the time that I gather you.* "That time" is the whole time of the Gospel; the one day of salvation, in which all who shall ever be gathered, shall be brought into the new Jerusalem. These words were fulfilled, when, at our Lord's first Coming, the remnant, the true Israel, those ordained to eternal life were brought in. It shall be fulfilled again, when "the fullness of the Gentiles shall be come in, and so all Israel shall be saved¹." It shall most perfectly be fulfilled at the end, when there shall be no going out of those once brought in, and those who have gathered others into the Church, shall be a name and a praise among all people of the earth, those whom God hath redeemed out of every tribe and tongue and people and nation, shining like stars for ever and ever.

¹ Rup.

² Rom. xi. 25, 26.

³ Rev. v. 9.

⁴ S. Mark xiii. 31.

THE MOABITE STONE. See pp. 233, 264.

I MESHA, son of Chemosh-gad, king of Moab the Dibonite. My father reigned over Moab thirty years, and I reigned after my father; and I made this shrine to Chemosh in Korchoh, a shrine of deliv[er]ance, because he saved me from all [] and because he let me look upon all who hate me, Om[r] king of Israel; and he afflicted Moab many days, for Chemosh was wroth with his la[n]d; and his son succeeded him, and he too said, I will afflict Moab. In my days said [Chemosh²], and I will look upon him and upon his house, and Israel perisheth with an everlasting destruction. And Omri took possession of the land of Moab-deba and there dwelt in it [Israel in his days and in] the days of his son, forty years; [and looked] on it Chemosh in my days, and I built Baal-Meon and I made in it the ditch (?) and I [built] Kiriathan. And the men of Gad dwelt in the land of [Atar]oth from time immemorial, and the king [of] Israel

built for him A[tar]oth and I warred against the city; and I took it and I slew all the m[ig]hty men of the city, for the well-pleasing of Chemosh and Moab; and I took captive thence the [] and [dragged it] [or them] before Chemosh in Kiriath and I made to dwell in it the men of Siran, and the men of Macharath. And Chemosh said to me, Go take Nebo against Israel [and I] went by night and I fought against it from the break of the morning to midday and I took it, and I slew the whole of it, seven thousand; [] the honorable women [and mal]dens, for to Ashtar Chemosh [I] dedicated [them] and I took thence [ves]els of Yvvh and I dragged them before Chemosh. And the king of Israel bull[t] Yahats, and dwelt in it when he warred with me; and Chemosh drove him from [my] [face and] I took of Moab 200 men, all its chiefs and I took them against Yahats and took it to add to

¹ The stone has השלכן, whose meaning is conjectural. Noldeke conjectures המלכים "the kings."

² Schlottman's conjecture. Likely conjectures I have put in []; mere guess-work I have omitted.

Dibon. I built Korchoh the wall of the forest, and the wall of Ophel¹ and I built 'he gates thereof, and I built the towers thereof, and I built the king's house, and I made prisons for the guil[t]y in the mi[dst] of the city; and there was no cistern w[ithin] the city, in Korchoh, and I said to all the people, make yourselves every man a cistern in his house, and I cut the cutting for Korchoh by m[en] of Israel. I built [A]roer and I made the high road² at the Arnon. I built

Beth-Bamoth, for it was destroyed. I built Bezer, for [it was] forsaken] me[n] of Dibon fifty; for all Dibon was obedience, and I reig[ned] from Bikran which I added to the land and I built [it]—and Beth Diblathan and Beth-Baal-Meon and I took there the—of the land and Horonan dwelt in it— — — — [and] Chemosh said to me, Go fight against Horonan and I it—Chemosh in my days and en [I] made

¹ חומת העפל occurs of Jerusalem, Neh. iii. 27.

² המסלת¹ lit. "the way cast up" cannot possibly be a way over the river.